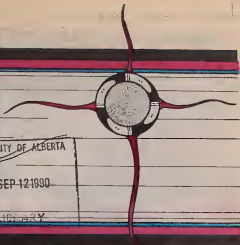
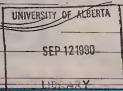




# ALBERTA NATIVE NEWS



## SOLDIERS MOVE IN AT OKA

by Brian Savage

Fourteen hundred Canadian soldiers are taking positions in Oka and Chateaugay replacing the Quebec Provincial Police behind trenches and barricades.

The replacing of the police at the barricades by the army was Premier Robert Bourassa's reaction at the lack of response to his 48-hour ultimatum from the Mohawk Nation to restart negotiations with the province.

At the same time that Bourassa was calling up the army, to protect "public security" according to the Premier, Prime Minister Brian Mulroney gave a press conference that called for a negotiated settlement to the Oka crisis 'since Canada was a civilized country', wherein he stated that the army would be brought in "in such a manner as to avoid confrontation."

Mulroney defended his government against criticism that it had been slow to respond to the trouble at Oka by saying that the negotiations were under provincial jurisdiction. Nor would he elaborate on the size of the military force requested by the Quebec Premier.

At the same news conference, the Prime Minister announced that Chief Justice Alan Gold of the Quebec Superior Court had been appointed to mediate between the government and the Natives.

The Prime Minister said that the appointment of the 73-year old judge was a sign of how serious his government was to settle the Mohawk demands.

Gold, who has a respectable past in settling labour disputes, was last called upon as a mediator in the 1981 postal strike. Two years later he was appointed Chief Justice of the Quebec Superior Court.

Mulroney said that now with Gold on the scene the Mohawks could give up their guns and take down their barricades, because they no longer needed them "to get Justice."

The reaction by the Mohawk spokesperson



Ellen Gabriel to the province's call for the army was blunt: "We will not be bullied by the power and arrogance of Quebec."

Gold, in his first meetings with the Mohawks behind their barricades acceded to their three prime demands before any more negotiations could be carried out. They are: free access for food and medicine for those behind the barricades; free movement of Mohawk leaders and advisers, and that a delegation of international observers be allowed to observe the negotiations.

The talks, which are expected to resume this

week, will focus on the demands of the Mohawks for sovereignty which includes native-controlled education, justice, economic and administration systems.

This would entail the government strike down the 100-year old Indian Act and the existing band council arrangement.

However, the road is far from clear on these and other matters, including the delicate nature of both sides withdrawing their forces and the taking down of the barricades, and the Mohawk demand for amnesty for its warriors from the province, a demand that Quebec flatly rejects.

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## Native News Looks to 7th Year



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## Native News Looks to 7th Year

### Alberta Native News Special

This month *Alberta Native News* celebrates  
its 6th Anniversary of independent publishing.

In July, 1984, the idea of an independent non-  
government funded Native newspaper was only a  
dream in the head of a 30-year-old salesman  
who needed a job. This need, coupled with per-  
severance, vision and hard work begat what  
may be the most successful and most widely-  
read Native paper in Canada.

The past year has brought many changes to  
the Native community and to the newspaper  
itself. February's Federal budget announced  
cutbacks to artificial funding for Native news-  
papers across the country. This affected almost  
every Native media in the country.

To prove artificial funding was unnecessary,  
the owners, publishers, editors and staff of this  
paper decided to forego not only government  
grants but also advertising from all depart-  
ments of the provincial government until this  
agenda of benevolence is stopped.

Due to its unique stand, *Alberta Native News*  
was acknowledged by conventional media as  
Canada's only independent newspaper for  
Native people.

Since February, stories have appeared in the  
*Globe and Mail*, *Edmonton Journal*, *Edmonton  
Sun*, *Calgary Sun*, *CBC TV-Edmonton*, *Alberta  
Report*, numerous radio stations and the CBC  
National News. When asked to what he attributes  
this publicity, Mr. Moser, publisher and  
founder of the paper replied, "I don't know. I  
was only trying to make a living. I didn't realize  
I'd be the last person in Canada to do this".

"I don't like being the only free press in  
Canada for Native people. I believe a free paper  
can be a voice of change for Native people in



Canada."

"I was hoping there would be someone else who  
would realize that grants and welfare were not  
the path to freedom for individuals or societies.  
The disease of grantsmanship has manifested  
itself throughout every sector of the country. Our  
next agenda is change, through taxpayer aware-  
ness. From this a free market will evolve allow-  
ing the environment for more "real" media in  
Canada."

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# VIEWPOINT

## Environmental House of Cards

by Dale Steiter



And they thought it couldn't happen here. Not in Alberta, with its sunny skies, clear rivers and lakes, and endless supply of forests and wildlands.

But thanks to the first two pulp mills to operate in the province, the provincial and federal governments have had to issue warnings about contaminated fish in some of our rivers. Due to the effluent from Proctor and Gamble's bleached kraft pulp mill near Grande Prairie, Rocky Mountain whitefish from the Wapiti and Smoky Rivers, and their tributaries, should not be eaten.

Because of the effluent from Weldwood of Canada's bleached kraft mill at Hinton, whitefish from the Athabasca that is caught upstream of Whitecourt should only be eaten once a week. As well, only the fillets from bull trout and burbot should be eaten.

In case anyone was wondering, the answer to this problem, according to the example being set by the Alberta government, is to pile a bunch more pulp mills onto the Athabasca and Peace rivers.

In this way, let Daishowa start up their bleached kraft mill near Peace River, but without public

hearings. Instead, try to assure the public about Daishowa's state-of-the-art pulping process. Let the public take it on faith, as they must have years ago, when Weldwood (then Northwestern Pulp and Paper) and Proctor and Gamble started up their mills.

Try to ram Alberta-Pacific's bleached kraft mega-project through, and when one public review panel recommends not building the mill, look around until you find someone who will tell you it should be built. In the process, narrow the focus to just the bleaching process—which is new and untried—to the exclusion of all other issues, such as the vast and mainly unknown effects of the associated forestry operations.

The provincial government's plan of attack also appears to include the systematic exclusion of Native peoples from the entire process. Ever since the original Al-Pac public review panel released its report, the numerous recommenda-

tions regarding the involvement of Native people have basically been ignored.

Now, the second set of public hearings are to be held entirely in the town of Athabasca. Not one hearing is to be held in a Native community.

In addition, the Alberta government should literally run and hide over some of the material included in the Jaakko Poyry report on the Al-Pac mill.

The worst aspects of that report fall directly on the shoulders of Native people. You see, Jaakko Poyry misinterpreted the results of a research study, and stated that Natives in Fort Chipewyan and Fort Smith eat less fish than the Canadian average. The research study, however, had said the opposite.

Jaakko Poyry then concluded that Native people in northern Alberta were not at risk, whether or not Al-Pac's mill goes ahead. It certainly looks as if Jaakko Poyry is, in the words of New Democrat environment critic John McInnis, "a highly-paid cheering section" for Alberta-Pacific's mill.

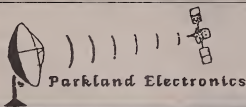
This is, for the uninitiated, called responsible government. It is where a government hires an international consulting firm that makes glaring mistakes, and then makes conclusions that are based on those mistakes.

And as in so many other instances, it is the people of the First Nations who are in the front lines—who are the shock troops—and who bear the brunt of the blundering.

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Sunday 10 a.m.—6:30 p.m.

Special Best Wishes to Alberta Native News

Dear Editor:

The Native people of Canada have never been given a fair shake, and what is happening in Oka only reinforces this.

The fact that an armed confrontation has occurred over whether land (that is considered sacred ground) should be changed into a golf course shows insensitivity and lack of understanding by the Quebec government and lack of leadership from the federal government.

The land should never have been a proposed site for a golf course. If this is considered sacred by the Mohawk Indians then the federal government should purchase this land for them. It was, after all, theirs to begin with!

I don't understand why it has to take barricades, armed confrontations and a dead policeman before the requests of Native people are taken seriously.

It is also ironic that this is happening in Quebec, a province which, because it speaks a different language from the rest of Canada, is asking for distinct society status, and is determined to maintain its own language and culture. I can't understand how Quebecers can have so much concern for themselves and so little concern for the Native people of their province who truly are a distinct society and who are trying desperately to preserve their own culture.

I am South African and I support the Mohawk Indians and the rest of the Native people of Canada. In return for my support I would like them to lay down their arms.

Philis Heffner, Edmonton

To the Editor:

I am a Native from the B.C. coast, and I've just began to read your newspaper which I think is excellent. But my main reason for writing this letter is in regards to the front page story of your June issue on the integration of Native officers into the RCMP. I believe that is a great step in the right direction.

I also believe that a person must abide by the laws and traditions of whatever place he chooses to live. Right now I am disgusted about the law that was passed for the Hindus, allowing them to wear turbans with the R.C.M.P. uniforms.

And I'm not too sure if the Natives of Canada should be allowed to wear their traditional braids.

I believe as a unified nation with all Natives of Canada, we would come to better and stronger

Editor's Note: The following letter was written to the Honourable Thomas E. Siddon, Minister of Indian and Northern Affairs, by Michelle Falardeau-Ramsay, Q.C., Canadian Human Rights Commission

My dear Minister:

I am writing to express the Canadian Human Rights Commission's concern about the federal government's apparent inaction in the events occurring in Oka.

Like many other Canadians, we are distressed by images of Red Cross Vehicles bringing food across police barricades, the burning of effigies and the detention of reporters without just cause. These actions are completely inconsistent with the quality of life expected by Canadians, or Canada's international reputation as a leading protector of human rights.

The Commission believes the situation on the Oka Reserve is symptomatic of the frustration in the Native community across this country. These tensions and the potential for conflict are in danger of escalating. Further inaction by the federal government can only worsen this situation. The confrontation in Oka is not simply a provincial matter. The federal government has the clear responsibility to deal with land claims of Aboriginal peoples.

Recently the Supreme Court of Canada confirmed these special responsibilities towards Aboriginal peoples; this should give the present government a clear direction to follow. The Court noted in its decision that "For many years, the rights of the Indians to their aboriginal lands, — certainly as legal rights — were virtually ignored." This, we believe, is a major contributing factor to the current discontent among Aboriginal peoples.

The Court also pointed out that there is a federal duty to "uphold the honour of the Crown" and to find a just solution to the Aboriginal peoples' claims. The Commission believes that your immediate intervention in the current crisis in Oka would go far towards fulfilling this obligation.

Yours sincerely,

Michelle Falardeau-Ramsay, Q.C.

terms with the government of Canada.

For we have been denied our rights for far too long.

I thank you very much for reading my letter and I wish you the best of luck in the months and years to come with your newspaper.

J. Johnson, Rivers Inlet, B.C.

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# Letters to the Editor

Dear Editor:

Let me start this letter off by telling you how much I enjoy reading your paper. The art work is wonderful. It helps me to understand what can be achieved as a Native. I am searching for my Native roots. I was raised in a non-Native foster home. So I've lost out on the history and the language (Cree) which I would like to learn and teach any children and my husband. I belong to the Kehewin Band Alberta.

I live in B.C. which causes me problems to no end when it comes to getting information on the Cree history. Is there any way you could point me in the proper direction to get learning tapes

and books of the Cree language? There is so much to learn all the time yet it's like the door is closed when you don't know where to seek the information.

It's taken me four years to get my status and I am still working on my children's status. I have to prove my father was a Native which he was. But Ottawa is so slow. Each new step I've taken on this journey has shown me a little more knowledge and understanding. I want to learn all I can.

If you can help me, please send the information to me.  
Judy Christopher

Dear Editor:

I am writing to you about the situation in Okla. Quebec. The Native nation is behind the Mohawk's decision to put up the barricades. Thus opening the public's eyes about the controversial land claim, issues the Canadian government and Native nations are facing right now. The province of Quebec wanted special rights because they speak a different language, also being one of the "original founders," of Canada. Did any of the government officials take history class; if they did, did they forget what they were taught? The Natives of Canada were the only original founders of Canada. Everyone else is an immigrant, they all have ancestors from different countries. Somewhere in the past they immigrated to Canada to try and make a better life for themselves. However, the fur traders and early settlers were here only for the monarchy so they (the monarchy) could make a profit off of Canada's resources. The Native nation also speaks a different language as well as being the only original founder of Canada. Perhaps our skin pigmentation is a different colour, in Canada's mosaic why should this bother so many people? Martin Luther said "the colour of our blood is the same," and we all feel the same basic emotions. We are a people, and we are also a Nation. Why is the government so scared to deal with us as a Nation? We signed Treaties for the sale of our land, to the monarchy who then gave us reserves and special rights. However, more land is put away for the National parks and game lands than all the reserve lands put together. Does this sound like a fair deal to the original founders of Canada? Some of the people wonder why so many Native people are on



welfare and other social assistance programs. Then they try to cut back the education funding when education is one of the most important assets a person can have in this information era. It took an EDUCATED Native to stop the Meech Lake Accord. While Elijah Harper held an Eagle feather and said "no" four times. He was speaking on behalf of the Native nation, while at the same time showing what can be accomplished without the "WAR HATCHET." The Mohawks' barricade is not a show of force, as it would be ridiculous for them to try and fight the Canadian government with their superior forces. It is mainly for show to try and show people how far the Native people feel they have been pushed. It is going to be a hard and trying time for both the Canadian government and Native nation before all the issues are resolved. Yet the more people who are aware of both sides of the issues and using an unbiased judgment, put pressure on both sides of the issue. The sooner this problem will be resolved.

Yours truly,

Richard Davis

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by Del Louis

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This was done by extreme disregard for the young man's feelings. Having done all this to one of their cherished members he had to endure all forms and not utter a word of defense or scream in desperation but accept all with a loving smile.

After a time all this was ended. If it was fitting the elders agreed to a conclusion to these atrocities to this poor soul. He was inducted into a proper society providing the blessing was granted from those in authority.

Thus the trials were ended and life resumed. By his enduring faith he was prepared for any ensuing life's battles.

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These our people; give them good minds

To love one another.

O Great Spirit,  
Be kind to us.

Give these people the favor

To see green trees,

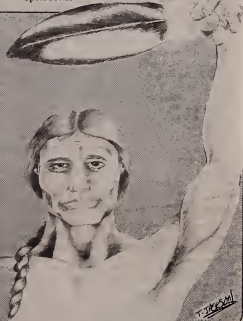
Green grass, flowers and berries

This next spring;

So we all meet again.

O Great Spirit,  
We ask of You.

—author unknown



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# SPEAKING OUT

The Voice of our Leaders

## CANADA MUST RESPECT FIRST NATIONS

Editor's note: Mr. Elijah Harper was recently keynote speaker at the Stein Valley Voices in the Wilderness Festival. Excerpts of his outstanding and moving address appear below.

"We must look to our own medicine men for traditional ways of healing. We must work with the white doctors to share with them our knowledge and to learn from their ways and we cannot build strong bodies, good minds and pride unless we educate our young and ourselves in our own communities. We must eliminate prejudices and biases from our educational system and replace it with our history as seen through the eyes of our elders.

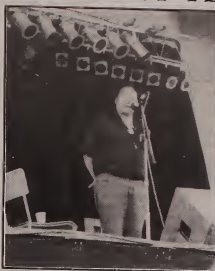
"We must also teach the white man our respect of the land and how to protect our Mother Earth; because we have lived so close to the earth, we know best its ways. We know that you cannot take the land without giving something back. We know that we cannot waste that which the Creator has given to us and when we kill an animal, we do not do it for sport or trophies. It is an unnatural thing to do.

"We use every part of the animal. That is our values and our way, and it seemed to work for many centuries, but we must stop to consider the consequences of the things we do. Many of our ancestors thought you should consider each of your actions from two perspectives. The first is to consider if the action will bring disrespect to the seven generations of our ancestors and the second is to consider if that action could cause harm to anyone in the seven generations to come. We need to return to that way of thinking.

"We must no longer cut down our forests without regard for their history and our culture. We all know that that would be the case. Just the other day I was reading where Canada and the other nations were berating other countries for clear-cutting their rainforests. That is very good but we don't need to go quite so far to express our criticisms. We must start closer to home than that.

"We only need to look around us to see the destruction they are bringing to our homes and our communities. But first in our journey to a better environment, it doesn't start a thousand miles away from where we stand. It starts right here and right now.

"We must stop using our lakes, and our rivers and streams as sewers. We have already polluted too much of this valuable environment. It is not our unlimited resource. Aboriginal people have



*The Aboriginal people and our friends are unifying around a call to fairness, justice, unity and peace! What is happening on the barricades, in the band offices, in the community council offices, on the streets and throughout our society is a call for a better future for all of us. For far too long, Aboriginal people have been at best ignored and at worst held down by white society.—Elijah Harper*

always lived on the water's edge, we see it, we feel it, we smell it, we taste it, every day of our lives. We know when the water's good and when the water's bad. Too much of it has become bad water. We must stop ripping apart our earth and spilling our wastes into our rivers, just to mine metal and uranium to build missiles and nuclear power plants.

"We must stop laying wastes, we must stop spewing our industrial wastes into the atmosphere that supports all life. We must stop destroying the very skin of Mother Earth by ripping great holes in the ozone layer. We must stop just consuming just for consumption's sake.

"We must learn to make and buy only what we

need. We must learn more environmentally responsible ways of doing things.

"We must re-use what we can. We must recycle that which is left. We can save those forests by cutting back on packaging and recycling our paper products.

"We can eliminate some of those uranium mines by outlawing nuclear weapons. We can save our lakes, rivers and streams by making our cities and industries put in more effective pollution controls. But it seems we are smart enough to know what needs to be done, we just aren't smart enough to do it.

"I also want to speak to you today about what is happening across the land. The Aboriginal people and our friends are unifying around a call to fairness, justice, unity and peace! What is happening on the barricades, in the band offices, in the community council offices, on the streets and throughout our society is a call for a better future for all of us. For far too long, Aboriginal people have been at best ignored and at worst held down by white society. Now even that might be more understandable if everything was working out well. Maybe we would not be as stringent as we have become in our demands to be heard and to give us peace, prosperity, fairness, and justice throughout the land. But that is not the case.

"It is unacceptable to us as it should be to every Canadian but in this day and age, people sleep under bridges because they have no homes and then find that lines are going out to the despondent people looking for work and how slow the lines are going. The government is cutting back on health care, education, and other social programs. Aboriginal people are arrested for hunting and fishing on their own lands, and the list goes on and on. No, things have not been really going that well, but, to add insult to injury, Aboriginal people are frozen out of the decision making process, from the committee to the national level.

"Several weeks ago, when I said 'no' to Meech Lake, I was not saying 'no' to the Accord. I was saying 'no' to the constitutional process that ignored the First Nations of this land. I was saying 'no' to hundreds of years of benign neglect. I was saying 'no' to a federal government that has consistently said 'no' to the Aboriginal people.

"The barricade at Oka is not to block a road, it is a barricade against a future of the same type of treatment Indian Nations have suffered for far too

Continued on page 13

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## COMMUNIQUE

by Chief John Snow

The Goodstoney Nation of Morley, Alberta, strongly support our Mohawk brothers and sisters in their fight for aboriginal and treaty rights.

We are extremely concerned with the lack of progress and the continuing confrontation at Oka, Quebec.

We strongly condemn the federal government's lack of leadership.

We stand firm and united behind the Assembly of Chiefs in demanding a peacefully negotiated settlement to the confrontation at Oka, Quebec, between the Crown of Canada and the Mohawk Nation.

We want the Canadian public to be aware that this is not merely a recent legal dispute over a single piece of real estate for the proposed expansion of a golf course. Rather, it is a dispute that has been ongoing for hundreds of years, and there are thousands of land disputes, similar to the one in Oka, by other Indian Nations across Canada.

Today, this dispute reflects the tiresome continual struggle to negotiate fair, equitable and just solutions between Indian Nations and the Government of Canada.

Federal, Provincial and Municipal governments hide behind legal and constitutional arguments and call in the police to assert authority and jurisdiction—even in questionable circumstances.


The police and armed forces should have no role in resolving modern-day land claims. If the Federal government would deal justly with Native people regarding land claims, situations such as Oka would not occur.

All First Nations share the anger and frustration experienced by the Mohawk peoples in attempting to get the federal government to respond meaningfully to their land claims.

Once again we witness the Federal government's apparent willingness to ignore its constitutional responsibility to protect the aboriginal and treaty rights of Canada's first citizens.

Land claim disputes require strong and firm political leadership by the Federal government. The present government has not demonstrated the kind of leadership required in this tense situation.

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It is ironic that the status and role of the Federal Minister of Indian Affairs and Northern Development has been downplayed federally, when many of these Native issues could have been settled if we had a "just government".

Despite the increasing importance of issues involving Canada's First Nations, the Minister of Indian Affairs and Northern Development, by his absence, has failed his responsibility to provide meaningful negotiations to resolve the Oka dispute.

Since the passage of the Constitution Act of 1982, it is heartening to note that recent decisions by the Supreme Court of Canada have upheld our Treaty Rights and have called for the honourable and equitable treatment of Canada's Aboriginal peoples.

We call upon the Prime Minister and his Cabinet, and especially the Minister of Indian and Northern Affairs to accept and fulfill Canada's constitutional obligations towards the First Nations under the Canadian Charter of Rights and Freedoms, proclaimed in 1982.

A new structure in parliamentary democracy is needed in Ottawa to deal with the numerous claims and disputes across Canada, between the Federal government and its first citizens of this country. For example, the Indian Affairs cabinet posting must be a top senior position in the Federal Cabinet. A strong and just Minister must be appointed to that Portfolio and given the power to deal with and settle land claims and other disputes in a fair and equitable way; otherwise the confrontation in Oka could prove to be only the beginning of long and drawn out confrontations in the future. There is still time to resolve these matters.

The Indian people of Canada have been patient for too long, trusting that a "just government" will finally fulfill Treaty obligations. There is still time to correct these unjust situations that have been imposed upon the Indian Nations.

We do not want to initiate confrontation, or any other ugliness that appears on our TV screens. It is a painful reality that the Indian reserves in Canada suffer from neglect and a lower standard of living and thus resemble third world countries. We need public support. We need help from all Canadians who love this beautiful country.

Like many Indian reserves across Canada, the Stoney Tribe has many outstanding claims against the federal and provincial governments for the illegal trespass and use of lands and resources within our reserve lands.

The Stoney Tribe is prepared to join other First

Continued on Page 9

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# CANADA NEARING NATIONAL CRISIS

by the Penticton Indian Band, B.C.

We are gravely concerned and deeply troubled by Premier Robert Bourassa's recent thinly-veiled threats to authorize a second para-military assault on the people of the Kanesatake and Kahnawake communities of the Mohawk Nation. Clearly, such an attack would result in extremely heavy casualties to both sides. Furthermore, such an attack would greatly imperil the lives and wellbeing of the 7500 Mohawk elders, men, women and children who reside in these two communities.

This potential massacre of Mohawk people, currently being contemplated by Premier Bourassa and the Quebec Provincial Govern-

ment, would irreparably stain both Canada's international image and national integrity for all time.

Canadians must wake up and realize that we are teetering on the brink of a national crisis of unprecedented historical proportions.

The backlash that would erupt from Native Indian communities throughout Canada, in response to a massacre of Mohawk people, is unthinkable.

Current protests, demonstrations and acts of civil disobedience would immediately escalate to strategies of protracted direct action tactics.

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## COMMUNIQUE

Nations in Treaty 7, and across Canada, to take action in support of the Mohawk Nation.

If the current situation in Oka continues to deteriorate, we are prepared to take appropriate action.

We understand food supplies to the Mohawk community are being delayed and even medical supplies are cut off. Doctors, nurses, and essential medical supplies must be allowed through the Mohawk blockade. The U.N. peace-keeping forces must be called in if these basic human rights continue to be violated. An independent body and a U.N. representative should be at Oka to evaluate and report on the situation.

### Continued from Page 8

The Stoney people regard the following initiatives as being critical to a successful resolution of the present issue:

1. reconvening parliament now;
2. withdrawing the Quebec Provincial Police from Oka;
3. guaranteeing a land-base within the Mohawk traditional area;
4. establishing a mechanism to enable long-term negotiations to proceed.

If these initiatives are met, we are sure Canadians would feel that not only positive progress was being made in resolving this immediate crisis, but these initiatives would also offer hope for a better future for Canada and her citizens.

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# Tom Siddon Meets With Indian Leaders

by Brian Savage

Though unable to attend the recent All Chiefs' Summit held in Edmonton, Indian Affairs Minister Tom Siddon recently attended a function at Cold Lake, scheduled, according to Richard Davis, when Siddon was Fisheries Minister.

Davis, vice-president of the Indian Association of Alberta, had "no idea" what Indian leaders met with Siddon during his stay at Cold Lake, though one chief, Ernest Houle, was named by Edmonton newspapers.

Davis stated that at a meeting held at the Enoch band reserve 17 chiefs pledged their refusal to meet Siddon, partly in response to his non-appearance at the Chiefs' Summit, and to show solidarity with the Mohawks at Oka, whose land claims they feel should be given priority.

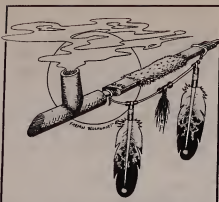
"Oka is much more important than meeting with Alberta Chiefs," said Davis, who added that Siddon failed to attend when Alberta Natives wanted to discuss their own land claims, but "when he wants help with Oka, he comes."

At the same time, Davis said some chiefs may have felt so strongly about some issues that they may have attended the Cold Lake gathering and are entitled to the freedom to do that.

Siddon told reporters at Cold Lake that "the strong views expressed by Western Canadian chiefs in the last few weeks is that there are other important issues," and "if we spend all of our time in Ottawa dealing with Oka, we can't address those concerns."

Houle, who is a special advisor to Don Mazankowski, the deputy Prime Minister, expressed his displeasure over the government's "slow reaction on the Oka situation."

Though Siddon's non-appearance at the Chiefs'



Summit was not talked about, Houle made it clear that the Chiefs of Canada are watching Oka and are prepared to move to protect the best interests of Aboriginal people.

Siddon said that the federal government has good relationships with Indians with only a few "exceptions" such as the Enoch Band and others who restated their refusal to meet with the minister.

Siddon said the Natives should meet with him and discuss their problems in order to arrive at solutions.

Houle, in an interview, said that he, along with representatives of certain Native organizations, met with Siddon and discussed specific band agendas such as health and insurance policies.

He also said that he is pleased that the Prime Minister has appointed a mediator with experience in the Oka crisis and that this was something he had discussed with the deputy Prime Minister.

Though he called himself "pretty satisfied", Houle condemned the government's inaction at Oka.

"It should have been settled weeks ago."

Another topic Houle discussed with Siddon was Meech Lake, and the position of Natives in the government's agenda. Siddon promised to forward to Houle a copy of the government's agenda and Houle felt this was a very important issue.

"We must know where we stand or we just become reactors. We have to know who is on the agenda committee, how often they meet and how they establish the agenda. We have to get involved in the national agenda committee."

Houle says Natives must speak with one voice to be heard. Now, "there are too many Native political bodies saying the same thing."

The many political groups, according to Houle, end up creating local disputes and dissension. He wondered how many of the 43 bands in Alberta are represented by the Indian Association. "They should take an inventory to see who they represent," said Houle, who suggested a first ministers-type of structure for Aboriginals who would have one Grand Chief and one representative from each province.

"They would make the agenda and sit down with the Prime Minister. We should have one big political voice."

Houle is convinced that such a design will come about because of growing dissatisfaction among the "grassroots people" and youth "who are asking serious questions about Native leadership."

Houle said that in the future Native leaders will have to "do their homework" to impress the "big boys" from the government in such areas as economics, changes to the Indian Act, the GST and many other fields.

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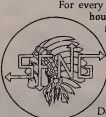
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Shawanaga First Nation abhors the treatment of the Mohawk Nation in Oka and to all the Aboriginal Nations in Canada. Shawanaga First Nation protested and demonstrated in a non-violent manner to the crisis in Oka, Quebec by blocking Highway 69 North, in showing our support and solidarity.



For every second, minute and hour that passes without federal involvement increases tensions and bitterness and the probability of bloodshed.

We demand that the federal government, Department of Indian Affairs Minister, our elected member of Parliament, Stan Darling and Prime Minister Mulroney act immediately to resolve this problem.

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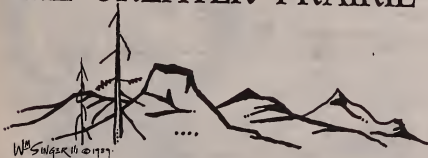
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# ENDANGERED WILDLIFE

by Dale Stelter

## THE GREATER PRAIRIE CHICKEN

by Dale Stelter



Canada has lost yet another species of bird. The Committee on the Status of Endangered Wildlife in Canada recently reported that the greater prairie chicken, a type of grouse, is now on the list of disappeared Canadian species.

Although the greater prairie chicken once ranged as far east as extreme southwestern Ontario, and was common in the prairie provinces, the inexorable forces of habitat destruction and overhunting took their toll. Consequently, the species disappeared from Alberta during the mid-1930s, and then was virtually eliminated from the rest of the prairies. According to the Canadian Wildlife Service, a resident breeding population persisted in southern Manitoba and Saskatchewan, but now even these birds are gone.

Ironically, the greater prairie chicken once flourished in western Canada as a result of the activities of humans. The species requires broad

expanses of undisturbed grasslands, and therefore did not co-exist well with the vast herds of bison that once grazed the plains. As European settlers and hunters worked at wiping out the bison from the western Canadian prairies, and reduced the numbers of elk and pronghorn antelope as well, the greater prairie chicken increased in number.

Then, a period of high rainfall in the late 1870s and early 1880s resulted in the now-ungrazed prairie grasslands becoming extended in area, and also becoming very lush. This, in turn, provided the greater prairie chicken with more and better habitat for both nest protection and winter cover.


In addition, as long as farms remained small and did not overly disturb the prairie chicken's habitat, the birds were ensured not only of a place to live, but of a food supply. However, the species could not withstand intensive and

large-scale farming, and when more than 60 percent of an area became converted to cultivation, the birds moved out. In those places where cultivation did not remove the tall grasses which the species required, livestock grazing would.

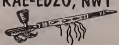
At the same time, as the human population increased, so did the pressures from sport and market hunting. Daily bag limits were not introduced until the early 1900s, and even then hunters were allowed to take 20 prairie chickens per day, or 200 over a three-month period. By 1920, the population of the species had declined to where the greater prairie chicken season in Alberta was reduced to a two-week period.

It was due to this combination of intensive agriculture and hunting pressures that the greater prairie chicken disappeared from southern Ontario by 1924, and by the 1930s, was near elimination in western Canada. As was mentioned earlier, a small breeding population persisted in southern Manitoba and Saskatchewan, but it seemed inevitable that those birds would one day disappear, too.


The greater prairie chicken can still be found in the United States, remaining in South Dakota, Missouri, and Oklahoma. At the same time, the species should not be mistaken for the sharp-tailed grouse, which is similar in size and, superficially, in appearance. The greater prairie chicken, however, has strongly barred—rather than streaked—underparts, and the tail is square-tipped rather than pointed. The pointed, elongated feathers on the sides of the neck also provide positive identification.

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## Wotawe (Luck Charm)

by Joseph Dandurand

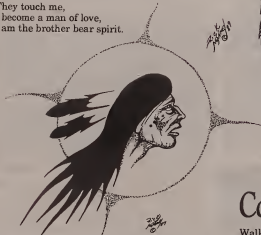
I touch the people with love,  
They love me.  
I share my visions with my brother,  
He becomes a man of love.

We are a race of people who love.  
In times past we hid our love.  
Together we now reach out with hope.  
Together our brothers and sisters  
cherish their lives.

Our spirits sing ancient healing  
songs.  
The drummer lifts the beat from  
our loving hearts.

The bear climbs to the peak,  
She sees her brother and reaches  
for him.  
The bear touches her brother and  
together they dance.

They dance the healing ritual.  
My people show the love they  
have hidden.  
They touch me.  
I become a man of love,  
I am the brother bear spirit.



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work my problems out.  
And also to learn from them.

by Joe Callingbull

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# B.C. NATIVES ORGANIZE PEACE RUN

by Brian Savage

The Okanagan Nation of B.C., comprising the Upper and Lower Similkameen, Osoyoos, Penticton, Westbank and Okanagan Indian Bands, has announced a peace run to show solidarity and sympathy for the Mohawk Nation.

The run, which has already commenced, will take runners from B.C. to Oka by September, according to Osoyoos Chief Clarence Louie.

"We're picking up numbers every day," according to Louie, referring to the runners who show up to add their strength to the Mohawk stand at Oka.

The runners carry an eagle feather with them

as a sign of peace, and Louie hopes that every band chief or council leader will be able to run with the feather even for a short distance as a show of solidarity and to indicate that "there should be peaceful resolutions to Indian land claims."

Louie is asking all bands to participate in the run to show how strong Indian demands are for settlement of their land claims.

"Even if Oka is settled," said Louie, "we're going to continue."

The runners along the route will be asking for donations to cover costs and "establish an Aboriginal peace and justice fund."



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## CANADA MUST RESPECT FIRST NATIONS Continued from Page 7

long. Enough is enough. Canada must begin to respect the First Nations. Canada must treat all its people with justice, fairness, and respect. Aboriginal people are unified in a way that they have never been in the past. Our enemy is not the white people, it is a future without hope. It is the destruction of Mother Earth, it is the past of injustice and hurt. Our enemy is not acting now when we know action is needed. We will not succumb to those enemies within our society. We are unified in our quest for a different and better way of doing things in the future and we will stay unified until we reach that future.

"I had said earlier many of us choose different paths to lead us to that future. Without passing on any other path, I want to tell you the path that I intend to take. It is a path of strength through peace, solidarity through unity, courage through conviction. That is the path my heart tells me to take. It is not a path you can walk, it is a path we must live. We cannot walk the path of peace because peace itself is the way. There is no road that leads to peace. We can only get there by living in peace. There is no single road to unity, you can only get there by walking whatever the path you choose together with those who seek similar goals. There is no one way, the only real way is to have faith in what you believe and the courage to make it happen. This is what I've come here to say to you today. I think this is what

my grandfather would have wanted me to say and to share with you. I hope that we are able to tell our grandchildren that we listened to our grandparents and because we followed their advice, we made a difference.

"And in the seven generations from now I hope they respect us for the decisions we have made and the actions we took. That's all any of us can ask for of this life. I'd like to conclude my remarks by asking all of our spiritual leaders, our elders, to pray for us as leaders and also to pray for our non-Aboriginal leaders for they need it, and pray for knowledge and understanding and wisdom, and also to pray for us to do the right things and have the courage to do them. What is just for all people. Thank you very much."

Happy Sixth Anniversary Alberta Native News

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# PEIGANS PROTEST OLDMAN DAM

by Brian Savage

A group of 10 Peigans who call themselves the Lonefighter Society are protesting the construction of the Oldman River Dam by trying to block the flow of water to a nearby irrigation system.

The Natives are protesting the construction of the dam because they feel sacred ground and artifacts will be destroyed.

According to Attorney-General Ken Rostad since all the action is occurring on the Native reserve, the jurisdiction is strictly with the federal government and the provincial government has no action planned.

Band leader Leonard Bastien is meeting with Ken Hughes, MP for the area.

The Oldman River Dam, subject to criticism and lawsuits by environmental groups like

Friends of the Oldman River, is expected to cost the province over \$350 million.

At the same time, the province has lost its permit to build the dam because of its failure to

complete the necessary environmental impact studies. However, the Federal Court of Appeal failed to order the stopping of the dam's construction.

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# METIS ASSOCIATION ELECTIONS UPCOMING

by Everett Lambert

The gates are open and they're off and running.

Political thoroughbreds from Alberta's Metis community are racing for the finish line once again.

It's a ritual that takes place every three years—the elections of the major Metis organizations in this part of the world. The Metis Association of Alberta.

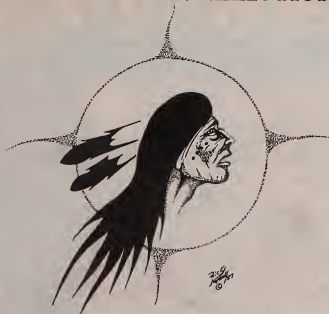
The main prize—three years in the president's seat, with some \$60,000 a year plus expenses to go along with it. Tallied up, that's about \$200,000.

That's the main story. But behind the scenes a lady and her helpers are making sure the race is fair and run properly.

The lady—Joey Hamelin, Chief Electoral Officer. And she wants everyone to know that her office is an independent, stand-alone organization.

"Our role is to conduct a fair and impartial election," she points out. She also underlines that her office "is separate from the MAA."

Along with an estimated 150 workers,



Hamelin will run the election with an advanced poll on August 25th and the main election on September 4th. She explains that the MAA's elections are "more complex" than any municipal, provincial or federal election. The three ballot system will be used, one ballot each for president, vice-president and director.

To further mix up the voters, Alberta is split into six zones.

Hamelin also watches over the membership list. If a voter has a card and is not on the membership list, he or she must be vouched for by two members who are on the list and have already voted.

To get on the voter's list your membership information had to be submitted to Hamelin's office by August 13th, explains Beatrice Mathias from the electoral office. She adds

that members have to join locals, who will further submit their lists to the electoral office.

Members can, however, buy membership cards right up until election day, but they will have to be vouched for.

With a complicated system like this, one can expect the election workers to huff and puff once in a while. Especially when the MAA's last election

recorded almost 2700 voters.

Some of the voting stations are very busy, like in Edmonton's inner-city The last one was at the old Friendship Centre. Both sides of the gymnasium were lined with polling stations from city locals, and the place was abuzz with polling people, voters and scrutineers.

To make the election more interesting, eight people are running for presidency—Lester Howse, Dorothy Daniels, Joe Blyan, incumbent Larry Desmeules, Jeanette Calahasen, Fred House, Sam Sinclair, and Dan Martel.

A couple are somewhat new faces, like Howse and Calahasen. Others are not so new, like Daniels and Martel. Others yet are old political warhorses like Blyan, Fred House and Sinclair. And in any political scrap the incumbent always has a decent kick at the can.

The sheer number makes it mathematically interesting. With eight people running, a candidate could be elected with as low as 14% of the vote in the tightest of races. If a vote count were simi-

lar to the last election—about 2700—one could be elected with less than 400 votes.

There are also an additional 34 candidates running for zone vice-presidencies and directorships.

Joey's will be an interesting job indeed.

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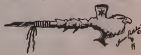
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### POW WOW!

The Pow Wow I was at was the Lac St. Anne. The things I like most are the food and friends. The food is great, especially the bannock burgers. And I also like the stew and drinks. I like watching the dancers compete.

David Whitford

The last Pow Wow that I went to was the Ben Calf Robe Pow Wow. In fact, I was in the princess pageant. Even though I didn't become a Ben Calf Robe Princess it was fun coming. Anyways, I can try next year. I really liked watching people dancing, and dancing in competition.

Shari Marsden

What I like about Pow Wows is the food and the fun. The feast is my favourite part especially the stew and bannock. The food at the Ben Calf Robe Pow Wow was the best. The dancers' costumes were very colourful. I also enjoyed the way they danced around the gym. The "tie-break" between the two men dancing was really neat to watch. They were really fast dancers.

Sam Cote

more Pow Wow letters on page 17

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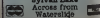
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## More of Your Pow Wow Letters....

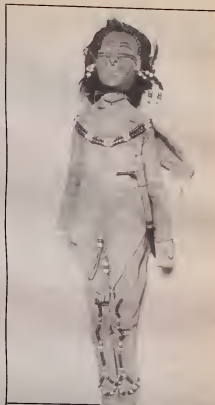
At Pow Wows I always like watching the Natives dance and do tricks. Many times I went to Pow Wows and had a lot of fun making friends. I may not be from this province, but I think the Pow Wows here are better than Manitoba's Pow Wows. Every time I go to a Pow Wow it just seems to get better. The last Pow Wow I recently went to was the Ben Calf Robe Pow Wow. They sold many beautiful clothes, earrings and necklaces. There were competitions and pictures that were sold. They drew for prizes. Many different people won prizes. I love the food they cooked and met friends. I'm happy and proud to be a Native.

Sheila Mayo

One of the things I like to do is to go to Pow Wows. The thing about Pow Wows I like the best is the food. My favourite is the stew and bannock given at the feast. The stew and bannock at the Ben Calf Robe Pow Wow this year were great. I also like to watch the dancers when they compete. I like the fancy dancers because to me, they do more action. I see my old friends at the Pow Wows too. I like the beat of the drum too.

Craig Cardinal

A Pow Wow is a place where people come from all over the country to celebrate a tradition that has been going on for thousands of years. At a Pow Wow many things go on. There are giveaways, things being sold, lots of princesses but most of all singing and dancing. There are many different dancers, traditional, grass, fancy, and many more. A Pow Wow goes on for 2 days and some times



This doll is housed at the Museum of Anthropology in the U.S.S.R. Its dress is from the 19th century hunting clothes of the Tanaina. The hair, dress and facial painting are typical of the era.

This "penny-wooden" doll is from the National Museum of Natural History in Washington, D.C. Its dress shows the 19th century dress style of the MicMac Indians

The things I enjoy at the Pow Wow is the dancers and their colorful costumes it's fun to watch them dance. I like grass dancers the best. But I don't know how many Pow Wows I went to in my whole life.

James Tory Jackson

more. After a Pow Wow people pack up and leave to go to another Pow Wow.

Ernest Deranger

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# ON BEING A CHILD IN THE EARLY DAYS

by Heather Andrews

An Indian baby born on the Canadian prairies in the days before the white man arrived, was named shortly after birth. This important task was often performed by a great warrior, or a respected elder. A naming ceremony was held at

which loving relatives embraced the little newcomer.

Sometimes the name chosen was influenced by an occasion, such as Red Cloud of the Oglala Sioux, who was being named at the same time a strange and wonderful formation of crimson clouds appeared. Often feasting and all night dancing followed the naming.

Babies were kept bundled much of the time. Attached to a cradleboard in a rawhide basket to give it a solid frame, the baby was clothed on top, while his or her bottom was wrapped in soft dry moss. The babies were very secure and protected in their laid-up cradleboards. Often rattles or trinkets were hung nearby for amusement.

Inside the tipi, a hammock was used to keep babies out of the way and to rock them to sleep. Outside the baby was sometimes rocked to sleep by a soft summer breeze, hang-

ing in a tree. At night the little one slept in its own bed, or with adults.

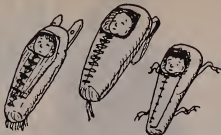
A second name was often given a boy about the time of his first war party, at the age of 12 or 13. Often it would change again as he became an adult; sometimes the name of a deceased noble warrior was handed down. He could earn a name indicating bravery and skill, or his name might indicate his character.

A Hunkpapa Sioux boy was once named Slow. As his name indicated, he did everything in a methodical, deliberate way. However, he amazed everyone when, on his first war party he uncharacteristically struck an enemy warrior with amazing speed. His name was promptly changed to Sitting Bull and he went on to become one of the most respected and honoured Indians on the prairies, leading his people into historical battle.

Children enjoyed games as much as children do today. In winter boys and girls took turns sliding on the smooth ice, or skidding objects over the ice, as one skips stones over a lake's smooth surface. A winter sled, consisting of buffalo ribs held together with thongs, gave many fun-filled hours of sliding down hillsides. As well, the children ran races, competed in team sports, target practice and horse races, or played with dice.

Girls enjoyed a game played in a circle, batting a ball with open palms. Anyone missing the ball ran to retrieve it, while the others ran to a 'safe' place, usually a pile of dried buffalo chips, and where they could not be tagged by the unfortunate one. The girls played with dolls dressed in buckskins similar to their own dresses and moccasins, and complete with tiny cradleboards. Early on, the young ladies helped around camp, gathering fuel, picking berries, carrying water, and learning to prepare hides, making clothing for the family, or tipis. They learned the skills of beadwork along with other domestic chores and were usually married by 16.

Older children had guessing games with buttons hidden in clenched fists, with scores being carefully kept. Boys played many games with



their bows and arrows, shooting through hoops or nets and scoring when achieving direct hits. Arrows, like marbles today, could be gained or lost. Another game, an early form of lacrosse, was being adopted by the white society.

A boy going on his first war party often did the cooking and packing of supplies for the others on the expedition, learning the responsibilities of being a warrior before attempting to become one. First a rabbit or squirrel would be caught, and the telling of the hunt shared around the campfire. Within a few short years his exploits would have progressed to the capturing of a buffalo, or perhaps a bear.

Boys handled their own ponies by the age of four or five. From grandfathers they learned quietness and caution when stalking game. They learned to understand the landscape, the wind, the plant life, the best advantage. By six they had their own bows, shooting blunt arrows.

Boys and girls were taught to behave properly in each others' company and boys learned to be very protective of their sisters. Children were taught respect for elders at an early age, and they spent a lot of time with grandparents hearing old stories and learning songs. The relationship was mutually enjoyed as the old ones dearly loved their grandchildren too.

The late Chief Dan George summed up the Indian love for children in his book *My Spirit Soars* when he said, "I would be a sad man, if it were not for the hope I see in my grandchild's eyes."

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# NATIVE FOSTER CHILDREN & CULTURE

by Heather Andrews

"It is imperative to keep Native foster children involved with their culture," states Doris Calliou of the Alberta Foster Parents Association. "We urge our non-Native foster parents to ensure the children have plenty of opportunity to participate in events where Indian people are present," she continues.

Calliou is the Native representative for one of six chapters of the Association, which operates across Alberta. "Often the youngsters will tell their foster parents they don't want to be involved," Calliou adds. "They've been through some rough times in their short lives, and have often been laughed at for being Native."

But foster parents must continually encourage attendance at Indian-related functions. "Not just pow wows and 'showy' exhibitions," she explains, "but places where they can meet successful Native people who can become their role models. Children who have been in non-Native foster homes have lost touch with their roots. They've got to be comfortable with their heritage and who they really are," Calliou concludes.

Sy Bekoff, assistant executive director of the Association agrees, but adds, "Just as important, though, is to get the kids staying, or at least visiting in Native homes, even for a weekend."

Statistics concerning Native foster children and foster parents are hard to come by. The percentage of Native kids is high, but what is not considered in the figures, are the homes where aunts or grandparents are raising family members. Traditionally, Native people have looked after their own children and any others needing homes and this is still often the case.

"As well, Native couples are often reluctant to come forward because they have been judged differently from non-Native foster parents," Calliou adds. "That's changing now. They would find a real welcome if they'd come forward now," she states, explaining the change has come about because of increased awareness and tolerance on the part of government officials.

Bekoff, too, encourages couples of Indian heritage to consider becoming foster parents. "Native families are really needed," he says. Bekoff

recognizes the system can seem a little intimidating to prospective parents. "Once they have the initial orientation and acceptance behind them, though, they can start to enjoy their new families."

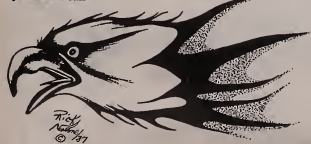
An annual conference is held to give social workers and foster parents an opportunity to talk, share, and pick up new ideas. "It's good to get away from the distractions of office and home, and concentrate on the team work that is necessary," Bekoff says. This year's conference is in Banff, November 22 to 25.

Another function of the Association is the National Foster Family Week held each fall nationally. "We get out into the public, both in the cities and in the rural areas," Bekoff says. "We want to bring awareness to the idea of fostering, and also to acknowledge the great job our foster parents are doing," he adds. "They make a great contribution, and do a lot of it on a voluntary basis." October 14 to 21, 1990 is the date of this year's special week.

Foster parents are always needed, and anyone thinking about entering into such a commitment is encouraged to phone their local association, or call 429-9923.

## Upcoming Youth Conference

by Mason Dean



The concerns about alcohol abuse and youth in the North American Native community, come into focus between September 17 and September 20, at the Edmonton Inn (11830 Kingsway Avenue) in Edmonton, Alberta. This important conference is sponsored by Poundmaker Lodge, a treatment centre for alcoholic addiction, in Edmonton. The conference is a response to alarming statistics gathered through ongoing research; the overwhelming facts and effects of alcohol on Native young people. The assistance of other treatment centres and schools from across Canada and the United States, reveals the story of abuse.

Studies done in the southern Slave region and Edmonton, show the alarming consequences of alcohol illness and its grip on youth and the community. Twenty per-cent of grade six students are alcoholic, fifty per-

cent of grade nine students are alcoholic, fifty per-cent between grade six and grade nine dropped out of school due to alcohol related illness, the illness that leads to family dysfunction, alcohol deaths, and abuse of the immense potential of the youth.

The urgent need for greater communication among all, is the imperative for the conference. The many programs stress the general need for the youth to remain in school, for stronger individuals, stronger families, and a stronger community.

The diverse group of speakers and relevant issues, speak of the challenge ahead, through the Chemawa Indian School which manages a successful student assistance program, and the Montana Wilderness Treatment Centre, speakers include Doctor J. Holman on genetics and alcoholism, Doctor J. Robertson on adolescent behavior and misconceptions, and School Principals Bob Wilson and Joe McMorrow who continue to offer an efficient student assistance program.

Prevention, intervention, treatment and aftercare are the Youth Conference themes toward a better understanding of alcohol abuse.

For further information on the Youth Conference contact Poundmaker Lodge, P.O. Box 3884, Station D, Edmonton, Alberta, Canada, T5L 4K1 or call 458-1884.

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## Protecting Our Mother Earth

### JAAKKO POYRY REPORT ERRS ON NATIVE FISH CONSUMPTION

by Dale Stelter

Jaakko Poyry, a Finnish consulting firm, recently released its report on the Alberta-Pacific

pulp mill, and the report is already receiving criticism.

Jaakko Poyry was hired by the Alberta government to reassess the findings of the eight-member panel that conducted the first set of public hearings into Alberta-Pacific's mill, held in late 1989. This original panel recommended, among other things, that the mill be put on hold until studies could be carried out to determine the cumulative effects of pulp mills on the Peace and Athabasca River systems.

The Jaakko Poyry study was carried out at an estimated cost of \$400,000. Shortly after its release, Environment Minister Ralph Klein told the Edmonton Journal that the report was "academic," because it dealt with the original proposal put forth by Al-Pac. The company recently released a second proposal, involving a new pulping technology.

It recently came to light that the Jaakko Poyry report contains a glaring error regarding how much fish is eaten by Native people in northern Alberta. Jaakko Poyry referred to the work of Eleanor Wein, a researcher who studied the dietary habits of Native people in Fort Chipewyan and Fort Smith.

Jaakko Poyry incorrectly interpreted Ms. Wein's study, and stated that northern Native people eat less fish than the Canadian average. It is felt that the error occurred during translation.

The report goes on to conclude that those Native people "are very unlikely to be at risk of exceeding allowable intakes of chemicals such as dioxins as a result of fish consumption, irrespective of whether or not the Al-Pac project is allowed to proceed."

The Wein study, however, provides evidence that the Native people of Fort Chipewyan and Fort Smith consume more fish than the Canadian average.

Moreover, Ms. Wein's study indicated higher fish consumption among Fort Chipewyan and Fort Smith Natives than among Natives included in a report entitled "Nutrition Canada", prepared by Health and Welfare Canada. That Health and Welfare report, in turn, found that Canadian Natives ate more fish than non-Natives.

Pat Marcel, Chief of the Athabasca Chipewyan Band, strongly disagreed with Jaakko Poyry's statements. "They've got the information totally wrong," he said. "We have band members who live on the land. We eat a whole lot more fish

than the average Canadian." Chief Marcel also said that "the general public gets the wrong impression" about how susceptible Native people are to contamination in fish.

David Schindler, a University of Alberta ecologist who was a member of the original public review panel, has stated that Jaakko Poyry's report did not fully take into account the known levels of contamination in fish taken from Alberta rivers. Schindler said that in some cases, Jaakko Poyry undervalued contamination from furans.



Schindler also called for more stringent guidelines regarding dioxin and furan contamination in fish. He said that there is a strong potential that Native people living in the vicinity of pulp mills would consume levels of dioxins and furans that are well over Health and Welfare Canada guidelines, which currently stand at 20 parts per trillion.

The Jaakko Poyry report has also been criticized for inadequately dealing with other issues. For example, when referring to the problem of oxygen depletion, the report says that the lives of adult fish would not be endangered, and that "since the major spawning areas for fall-spawners are believed to be either far up or downstream, the most sensitive eggs and larvae would not be exposed to the decreased DO (dissolved oxygen) levels."

Critics have pointed to the gap dealing with fish between the adult and "egg and larvae" stage.

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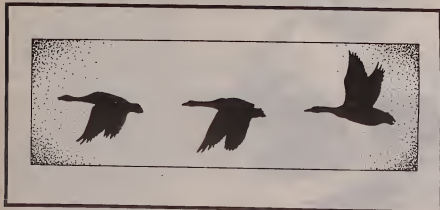
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# FISH CONTAMINATION WARNINGS ISSUED FOR ALBERTA RIVERS

by Dale Stelter



The Alberta and Canadian governments have issued warnings concerning consumption of certain species of fish from the Wapiti, Smoky, and Athabasca Rivers. The warnings were issued because the fish are contaminated by pulp mill pollution.

The provincial department of Forestry, Lands and Wildlife has said that mountain whitefish from the Wapiti and Smoky Rivers, and all tributary streams, should not be eaten.

The department has also warned that people should not eat more than one meal per week of whitefish caught in the Athabasca River and its tributaries—including the McLeod and Berland Rivers—upstream of Whitecourt. Further, only the filets from burbot and bull trout should be eaten, and internal organs should be discarded.

The federal government, through Health and Welfare Canada, issued a warning against eating whitefish caught up to 10 kilometres downstream from Procter and Gamble's pulp mill, which is located on the Wapiti River near Grande Prairie. The federal government also issued a warning concerning the consumption of whitefish, burbot, and bull trout caught up to 20 kilometres downstream from Weldwood of Canada's pulp mill, located on the Athabasca River at Hinton.

An official with the Alberta government said that the province issued wider-ranging restrictions because fish migrate upstream to spawn.

The provincial and federal warnings come as the result of studies which found higher than acceptable levels of dioxins and furans in some

fish species taken from near P & G's and Weldwood's mills.

Dioxins and furans are produced by the bleached kraft pulping process which both mills utilize, and are being linked to cancer in humans. Ultra-trace concentrations of the two chemicals have been shown to be lethal to fish. In total, more than 200 chlorinated chemicals have been identified in effluents from bleached kraft pulp mills.

During the studies, which were carried out from 1987 to 1989, a total of 115 fish samples were taken from the Athabasca, Wapiti, and Peace Rivers. The highest level of dioxin and furan contamination was found in a whitefish caught near P & G's mill. That fish contained a combined dioxin and furan level of 50 parts per trillion, more than twice the federal guideline of 20 parts per trillion.

The fish advisories follow another study recently released by the Alberta government, which found that drinking water from five towns located downstream from P & G's and Weldwood's mills are not contaminated with dioxins and furans. Water samples were taken from the Athabasca River at Hinton, Smith and Athabasca. Samples from the Peace River were taken at the town of Peace River, and at Fort Vermilion.

However, the results of the water study are not surprising as dioxin and furan molecules are heavier than water, and thus settle to river bottoms and become attached to sediment. The chemicals may then be passed on up through

food chains by the process of bio-accumulation. As well, the dioxins and furans can be carried downstream by sediment movement.

In related news, a northern pike with a tumour on its back was recently taken from the Athabasca River. The fish is being analyzed, and it is not yet known whether the tumour is a result of pollution in the river. Reports also indicate that two other fish with tumours have been taken from the Athabasca.

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# THREE-YEAR STUDY OF ALBERTA RIVERS ANNOUNCED

by Dale Stelter

The Athabasca, Peace, and Slave Rivers will be the subjects of a three-year, \$10 million study to determine the cumulative effects of pulp mills.

The study—a joint effort between the governments of Alberta, Canada, and the Northwest Territories—will examine water quality, fish habitats, plant life, and human usage of the three rivers and their tributaries.

However, the Alberta government recently stated that it will make a decision on the fate of Alberta-Pacific Forest Industries' \$1.3 billion pulp mill by the end of the year, long before the river study is completed.

Environment Minister Ralph Klein told the *Edmonton Journal* that if the river study discovered pollution in the rivers, "all industries responsible for the pollution will be ordered to refit and take whatever measures are necessary to mitigate (the pollution)."

Al-Pac recently released a new proposal for its Athabasca-area mill, and hopes to begin construction this year. The company claims that its new pulping process, which will replace chlorine with hydrogen peroxide and chlorine dioxide, will virtually eliminate production of dioxins and furans.

Brian Hetherington, a public relations consultant with Al-Pac, was quoted by the *Edmonton Journal* as



saying "Our view is this new process has no negative impact on the river so there should be no reason to delay so long as the scientific panel gives its approval."

Hetherington was referring to the three-member panel set up to review Al-Pac's newest proposal. However, the limited scope of that review has come under attack from

critics and environmentalists. The panel will hold three days of hearings in the town of Athabasca, and will only examine the scientific aspects of Al-Pac's new technology.

New Democrat environment critic John McInnis pointed out that many of the issues raised by the eight-member panel which reviewed Al-Pac's original proposal—such as forestry operations, and the effects of the mill upon Native treaty rights

and land claims—have not been addressed.

McInnis said that by restricting the terms of reference of the new review, the provincial government is trying to soften or mitigate the recommendations of the original panel. McInnis was joined by environmentalists in recommending that concerns over Al-Pac's mill be referred back to the original panel.

McInnis and other critics also point to the fact that two of the appointees to the new three-member panel already work for the Alberta government. Malcolm Wilson is a research scientist at the Alberta Environmental Centre in Vegreville, which is operated by the provincial government. Ed Brushett, who will act as chairman of the panel, is a member of the province's Energy Resources Conservation Board.

These appointments have raised questions regarding the panel's objectivity, and its independence from the dictates and wishes of the provincial government. Critics also indicate that the Alberta government has a considerable financial stake in Al-Pac's mill. The province has channelled \$160 million—plus \$75 million for infrastructure costs—into the project.

The third member of the panel is Eric Hall, an engineer with Environment Canada's Wastewater Technology Centre in Burlington, Ontario. Hall directs research into treatment of effluents from pulp mills.

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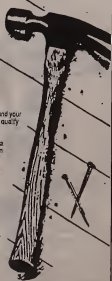
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# ENVIRONMENTAL DIGEST

by Dale Stelter



## Canada Flunks Green Test

Amongst the Group of Seven countries that recently met in Houston, Canada tied for second last on environmental responsibility. The ranking was according to a "report card" prepared by environmental groups.

Canada tied with Japan, and only Italy was ranked worse. Julia Langer, executive director of Friends of the Earth, was quoted as saying that "Canada flunks because the prime minister and his colleagues are fond of green rhetoric on the international scene, but don't tend to follow through at home."

Canada received low ratings on energy efficiency, protection of old-growth forests, pollution control measure enforcement in coastal areas, lack of environmental aid to Eastern Europe, and intentions to inject more money into Romanian CANDU nuclear reactor installations.

\*\*\*\*\*

## Another Beluga Whale Population Added to Endangered List

The Baffin Island population of the beluga whale has been put on the list of endangered Canadian species.

Puzzlingly, a writer with the Ottawa Citizen indicated that "Inuit hunting and a low birth rate have cut back a population that was small to begin with." However, it has been shown that heavy commercial fishing had earlier devastated the numbers of the belugas in the Baffin Island area.

- Eleven other species were added to the list, including:
  - the Atlantic population of the harbour porpoise, which is threatened by habitat destruction;
  - the harlequin duck; about 1,000 birds now remain, on the Newfoundland coast, but are threatened by hunters;
  - the marbled murrelet, a Pacific sea bird whose B.C. nesting

grounds are threatened by logging; the species has also suffered from oil spills and gill-net fishing;

- several species of plants.

The additions brings the total of species classified as endangered by the Committee on the Status of Endangered Wildlife in Canada to 195.

\*\*\*\*\*

## CFC's Do More Than Destroy Ozone

Chlorofluorocarbons (CFC's) are perhaps best known for their effect upon atmospheric ozone, but they also play a significant role in global warming. In fact, it is estimated that CFC's account for approximately one-quarter of the current greenhouse effect.

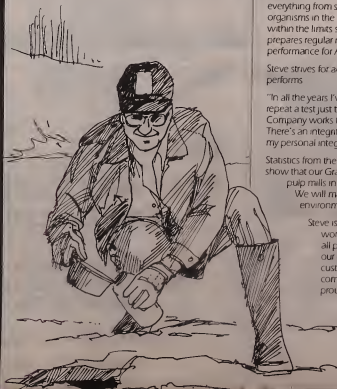
Even though CFC's are less abundant in the atmosphere than carbon dioxide, they trap more heat, and their effect upon global warming—on a per molecule basis—is 10,000 times greater.

\*\*\*\*\*

## Did You Know?

- On a global basis, approximately 40,000 species of wildlife are classified as endangered.
- A study by the U.S. Environmental Protection Agency estimated that in 1987, 1.2 billion kilograms of toxic, carcinogenic and hazardous pollutants were routinely dumped into the air in the U.S.
- Every year, Canadians waste the paper equivalent of 80 million trees.
- In Ontario, approximately 12,000 industries discharge chemical waste into municipal sewer systems.
- Since 1960, over 25% of all forests in Central America have been destroyed to raise cattle, and 90% of the meat ended up in the United States.

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Steve is one of more than 700 people who work here at Procter & Gamble. They're all particular people — particular about our environment, particular about our customers, particular about our community. And we are particularly proud of them.



# DIOXIN AND FURAN POLLUTION MAY REMAIN FOR DECADES

by Dale Stelter

Scientific evidence is now mounting super-toxic dioxins and furans may persist in years, and perhaps even decades.

As well, a U.S.-based toxicologist has indicated that even undetectable levels of dioxins and furans in pulp mill effluent can contaminate a river, if the volumes of effluent being discharged each day are large enough. According to the *Edmonton Journal*, Wayland Swain, a private consultant and former U.S. Environmental Protection Agency employee, also said that pollution in a river may decrease dramatically after the source is removed, but low levels of the pollution may remain for decades. As well, since dioxins and furans settle out of the water and become attached to sediment, there is potential for that sediment to be transported downstream. As one example, University of Alberta ecologist David



Schindler—who was a member of the original Alberta-Pacific pulp mill review panel—points to the Saigon

River in Vietnam. During the Vietnam war, the U.S. used Agent Orange, which contains dioxin, as a defoliant.

Recently, dioxins have shown up in parts of the Saigon River that were not originally contaminated. The

contaminants have been transported by sediments from upstream areas that were sprayed.

Schindler also stated that evidence from the Great Lakes shows that dioxins may persist for several decades.

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# THIS IS A BAD TIME....

by T. Jackson

In a time where horses are replaced by the automobiles, in a time where the teepee

is torn down to erect cold, spiritless houses, and in a time where the trusty bow and

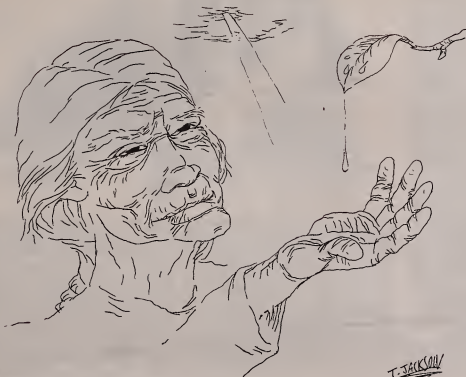
arrow is now but a mere toy compared to the gun, and also in a time where even the old Indian beliefs and values are forgotten by the whiteman's greed, violence, sex, and alcohol. This is a bad time my brothers and sisters.

We do not know how this happened, but they say it's good. We do not know why this is happening, we can only hear their stories. We do not see where it's happening, we can only live it. We do not know what is happening, it's only here. This is a very bad time my brothers and sisters.

We cannot stop a runaway train, no matter the number. We cannot kill an immune disease, no matter the cures. We cannot make an antidote to a venemous poison. We are now forced to live the whiteman's life, his way, in his world. This indeed is a very bad time my brothers and sisters.

How, Where, When, What, Why has this begun? I do not know, I do not know, I do not know....

This is a bad time my brothers and sisters.



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The following is Jimmy Charlie's story about That Mountain as he tells it in his own words. As Jimmy Charlie says, it was a long, long time ago: before white men came to the north. Before white men bring their own spirits. Indian spirits were everywhere. In the rocks. In the trees. In the birds. In the animals. All over the places. No white spirits to bother them way back then.

My great grandpa tell me this story and he says his grandpa don't write it down because they have no pencils those days. No paper. Just their minds to remember stories. I tell it to you now.

There was this little boy. When he born, he look like small wolf. Hairy all over. Pointed nose. Has funny green eyes. Not black eyes like Indians. So they names him Little Wolf.

When he get older, he don't want walk like us. All time, he runs around on all fours. He likes to play in bush. Sniffs ground and trees. He is patient just like wolf. He waits beside holes of mice and ground squirrels and pounces on them when they comes out. He sneaks up on birds and grabs them in his jaws. All these things he eats. Raw. Just like wolf. His mamma and papa worry about him. He gets like wolf more and more every day.

One day when grandma look after him, she fall asleep. She old lady, you know. Goes to sleep. Alright. Little Wolf he wanders into bush. Suddenly he feels something hairy take him. He cannot see what it is. But he can feel fur. This thing he cannot see it take him unto that mountain. Feels like he floating in clouds. Clouds white and soft like northern snow. He is happy inside and all over. Little Wolf thinks this okay.

When grandma wakes she no can find Little Wolf anyplace. Everybody looks all over. Friends come and search. Look and look. Little Wolf is nowhere. No place can they find him.

Every night the wolves howl in that mountain. That mountain who talks. That mountain where strange, evil spirits live. That mountain who everybody fear. That mountain where nobody goes.



# THAT

by Harold Sigault

Some days mamma sees Little Wolf hiding in the bushes. When she chase him he turns into wolf. Before her eyes, he becomes wolf. She doesn't know what to think. She afraid. Maybe wolves ate Little wolf. Maybe not. She don't know.

Then, for a long time she don't see Little Wolf anymore.

Mebbe a year later, she sees a big wolf. Standing in path. Looking at her. He comes near. Shows great big teeth. Snarls and growls. She real scared. Can't run. Wolf gets close to her, she thinks mebbe he jumps on her and tear her to pieces. She so damn scared she passes out.

When she come too, she all alone. No wolf nowhere. She so scared she run like rabbit for

home. She not go for walks for many moons. All the time she thinks about them wolves. But something tell her to walk in the bush again. She afraid to go but can't say no. This time she take her bow and arrow because she scared. When she far in bush she can feel something following her. She look and look all around but see nothing. She start running. Fast as her little legs will go. That wolf rushes in front of her. She so scared she trips. That crazy wolf curls his lips and shows many big teeth and creeps closer and closer, his hair standing up on his back like wire hair brush. She know wolf is mad and is going to kill her. She screams to her spirit for strength. She still clutch bow and arrow and somehow she zings arrow into that wolf chest. I think mebbe

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Following a successful competition in the Canadian Tumbling Trials, AMBER MARTIN, a member of the Good Stoney Band from Morley, Alberta, will be competing at West Germany in October of this year. Amber, eleven years old, lives in Red Deer, and attends the Red Deer Equestrian Gymnastics Club. She is proud to represent Canada and would appreciate any contributions towards her trip. Please help sponsor our Native athletes.

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# MOUNTAIN



her spirit help her. Wolf roll over. Wiggles for awhile. Then he dead alright.

All over herself, mamma has cold sweat. She look at that dead wolf. She look at him for a very long time. Then she can't believe what her eyes see. She hopes her eyes play tricks. Because real wolf turns into Little Wolf. Her little boy. Yup. What wuz real wolf now her dead little boy.

She one frightened woman, that mamma. She don't know what to do. So she rush to shaman's hut for advice. Shaman say it work of evil ones in

that mountain. Stay away that mountain, he say.

They don't bury Little Wolf. Shaman places him on fire so smoke take his spirit up through hole in the sky to that other world. Burn body so wolves can't get him. Indians come from all over place and put gifts on fire for the spirits. Smoke carries gifts to spirits. Make spirits happy. Take care of Little Wolf.

.....

When northern lights

When northern lights have party and wolves howl, they send strange light to top that there mountain. That light stay there. Maybe an hour or so. Mebbe until sun wakes up. Looks like fire up there.

Even today, when wolves howl, that strange light it shines on top that mountain. Nobody goes up that mountain. They say strange things up there. Sometimes people don't come back when they go up there. Nobody sees them again.

One day I think mebbe I go see. I'se not scared. Me brave guy. So I climb that mountain. It is long climb. I climb and climb and climb. Many time I stop for rest. Sometimes I think mebbe I never get to top.

When night come, I try sleep under tree. Many stars in sky. Northern lights all over like maybe there is big party in sky. Wolves howl and howl. Light flashes through trees like white man's flood lights. On and off they go. When they flash on I see big teeth. I scared. Too scared to run in the dark. I close my eye and shiver against big tree. I feel furry things touching me. I think mebbe the wolves are going to eat me. I don't sleep but I think I so scared I pass out. I shake so much mebbe I wear a hole in that there tree.

As soon as little morning light comes through trees, howling stops and ravens call. Boy, I jumps up and runs downhill through the bush. I run straight like an arrow shot from a strong bow. Today, mebbe straight like a rifle shot down that hill. Anyways, I can feel the devil chasin' me. And I'm sure not waitin' for him to catch up. I go straight home in a real hurry like mebbe the sky is gonna fall down. I never go back that place again.

Yup. This true story. And I don't go back that mountain. Nohows.



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# 500 YEARS OF INDIAN RESISTANCE

An historic coming together of indigenous people from North, Central, South America and the Caribbean has just ended. The week-long gathering took place at the equator, in the highlands of Quito, Ecuador in South America.

The conference, entitled the First Continental Meeting of Indigenous People — 500 Years of Indian Resistance, "brought together representatives from 120 Indian Nations, International and support Organizations. It was organized by three national and international Indian organizations and hosted by the Confederation of Indian Nationalities of Ecuador (CONAIE). Between 350-500 people took part in the meetings, far exceeding the organizers' expectations. There was a lot of local interest among Indian people and the press of Ecuador. The opening and closing ceremonies took place in the Senate Chamber of the Ecuadorian National Congress, which was completely full of Native people from all parts of this hemisphere, most of them wearing traditional clothes.

The reality of each indigenous nation is unique but the issues and problems are the same. As one participant stated, "We're all different, yet we're all the same".

There was a very strong feeling of strength and unity among the people at this conference and participants expressed a shared commitment to continue working at the local, national and international level. Letters of support from the Dene Cultural Institute, Government of the N.W.T. Culture & Communications, Dene Nation, Native Communications Society, and Member of Parliament Ethel Blondin were presented at the conference.

The basic purpose of this conference was for Native People of the Americas to discuss how they want to commemorate the 500 years since the coming of the first Europeans, with the arrival of Christopher Columbus to the Caribbean Islands in 1492, especially due to the fact that Spain, the Vatican, the United States, and



other governments are planning many pompous celebrations of the so-called "Conquest of America". From the native point of view there is nothing to celebrate. There is however, a lot to commemorate, a history of struggle and survival not to be forgotten, and a heritage still to be shared with the world.

Specific objectives of the conference were:

- 1) To draw up a Common Declaration of the Indigenous Position toward the Celebration of the 500 Years;
- 2) To develop a plan of common action to co-ordinate events and activities based on the experience of national and international organizations;
- 3) To share experiences about the struggles

and problems of Indigenous peoples;

4) To develop channels of communication that will lead to alliances with other sectors of society.

Most of the discussions were held at a camp in the foothills of the Andes. In addition to the Plenary session, working commissions met to discuss specific topics such as Indigenous Networking; Culture, Religion, and Education; Self-Determination; Land and Natural Resources; and Legislation. They presented their recommendations to the whole group. The highlight of the conference happened when the representative of the Indigenous Women's Commission spoke, surrounded and supported by all the women who had worked together on the document. It was a very powerful and moving event and brought everyone to their feet.

While most of the topics discussed were of a political nature, participants also emphasized the need to remember the importance of the spiritual dimensions of the Indian movement and Indian identity, and to strive for balance in all things. The importance of traditional values and knowledge, heroes and heroines, and history were stressed as well as philosophies which have shaped the peoples lives, such as the local Quechua saying, "Ama Oulla. Ama Shua. Ama Llulla," still used when people greet each other in the mountains. It means "Don't be lazy. Don't steal. Don't lie" and was the founding philosophy of the Incas.

A follow-up conference will take place in Guatemala next February. People are urged to organize activities in their communities and regions and stay in touch while working towards the next 500 years.

For further information contact: M. Helene Laraque, P.O. Box 1919, Yellowknife, N.W.T. (403) 873-2661.

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by Dave Moser



Theresa, a Metis whose family hails from Manitoba, has made numerous

Theresa (Ducharme) Hein has been successfully running Mystique Models Inc. for eight months. The Edmonton based modelling agency currently employs eight talented models ranging in age from 16 to 43 years. The models have been involved in numerous fashion shows, photo layouts and television shows on the local scene.

commercial and has appeared in a variety of magazine layouts across the country and abroad. She is working with one of the world's finest fashion agents, Mr. Harry Chelin of Toronto.

Lately Theresa has been using Native designs in her shows. She is hoping to get more in touch with her Native culture through Native traditional and modern designs and is on the look-out for Native designers in the

fashion industry.

Theresa insists that her models have more than good looks. Personality and attitude go hand in hand with beauty to make a well rounded, successful model.

Theresa studied Anthropology at the University of Alberta but upon graduating she could not find a job in her field. Having been a model for 13 years, she was familiar with the industry and keen to initiate her own business. Theresa started Mystique Models with a positive attitude, perseverance and a will to succeed.

Theresa classifies herself as a reformed tomboy. Her parents made her go to etiquette school so she would stop beating up all the boys.

Today, Theresa does not limit herself to modelling but uses the fashion industry as a platform for personal growth. "I do not limit myself or anyone around me", she states. "I believe we all have unlimited potential as individuals to realize any goals we put forward".

One of the stumbling blocks in Theresa's business is competition from organizations receiving subsidies and grants from various forms of government. Many of these organizations are non-profit in nature and tend to undercut prices as well as using volunteer models.

It's difficult to compete with organizations that resemble government agencies more than businesses, she explains. The market place for modelling agencies is severely restricted due to these funded groups.

Theresa, however, remains optimistic and enthusiastic about the fashion industry and the future of Mystique Models. In the upcoming months the agency will be doing fashion shows for West Edmonton Mall, the Gas Pump Restaurant, Pearl City Restaurant and the Edmonton Inn.

If you are interested in modelling or hosting a fashion show, contact Theresa at (403) 482-2325.

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# ORGANIZATION RECYCLES BUILDING MATERIALS by Dale Stelter

Until recently, the building industry represented a largely untapped source of recyclable and reusable materials—materials that were otherwise being sent to landfills and therefore being wasted. Now, the Architectural Clearinghouse, an Edmonton-based non-profit organization, has tapped that source.

The Clearinghouse, which also provides employment for physically disadvantaged persons, operates a computer data bank of new and redundant (used, consigned, donated, or slightly damaged) building materials and equipment.

That material and equipment has also been appraised for current market value, and their information is contained in the data bank as well. The data bank is then made available to building contractors, property management companies, and individuals. A brokerage fee is charged for this service, and is determined by the handling costs incurred by the Clearinghouse.

As Mike Dillon of the Clearinghouse indicates, "we offer excellent prices to our buyers."

In addition, a wide range of materials are available, such as doors and windows of all sizes, light fixtures of all kinds, carpets of all colours

and sizes, electrical and mechanical equipment, lumber and paint, kitchen cabinets and vanities, panelling and siding, and furnishings, such as desks.



The environmental benefits of the services that the Architectural Clearinghouse provides are obvious. Through the recovery and re-using of surplus building materials, the burden upon landfill spaces can be significantly reduced. At the same time, the natural resources and energy that would go into the production of new materials are conserved.

There are also, of course, benefits for the buyers and suppliers of the materials that the Clearinghouse deals in. Buyers can obtain quality building materials at low prices, from a wide selection. As well, the Clearinghouse, which is situated at 8108 - 114th Avenue in Edmonton, is conveniently located.

Suppliers can free up the storage space occupied by the unnecessary materials, and also have the opportunity to reduce the administrative, transportation, and labour costs associated with dispensing of those materials.

For further information, the Architectural Clearinghouse can be contacted at the address given above (the postal code is T5B 0J9), or by phoning (403) 479-0079. The fax number is (403) 479-7700.

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1. Adult entrants may submit as many entries as they wish, but they must submit a separate Entry Form (or photocopy of) with each entry. Ensure that all spaces on the Entry Form are filled in correctly, and that the form is dated and signed.
2. All entries must be UNFRAMED paintings or drawings and may be done in oil, watercolor, pastel, ink, charcoal or any two dimensional graphic medium. All entries will be judged on the basis of appeal, the subject, originality and the choice and treatment of the subject, and the creative and technical merit of the artist. Entries which were entered in previous NAC competitions are not eligible.
3. Peace Hills Trust will not acknowledge receipt of any entry. If the entrant requires notification, the entry should be accompanied by a self-addressed stamped postcard which will be mailed to the entrant when the entry is received.
4. The completed Entry Form and Entry must be received on or before October 01, 1990 by: Peace Hills Trust, Corporate Office, 15th Floor, Kensington Place, 1001-10th Street, Edmonton, Alberta T5J 2S8. Entries submitted by mail should be postmarked no later than October 01, 1990 and enclosed in protective envelope to prevent damage to the entry. Lost or incomplete entries will be disqualified. Peace Hills Trust assumes no responsibility as to entries which are misdirected, lost, damaged, destroyed, or delayed in transit. Peace Hills Trust assumes no responsibility for placing insurance coverage on the entries submitted to them or returned by them in the entrant.
5. Should you wish to sell your work while on display at the NAC, please authorize us to release your telephone number to any interested purchasers. Should you not complete that portion of the Entry Form, your telephone number will not be released.

#### RULES & REGULATIONS

1. Peace Hills Trust "Native Art Contest" ("NAC") is open to Native Indian Residents of Canada, except managers, staff and employees of Peace Hills Trust who are not eligible.
2. Entries shall consist of a complete and signed Entry Form and a two dimensional work of art in any graphic medium; will only be accepted from September 1, 1990, to 4:00 p.m. on Monday, October 1, 1990, will be judged by a panel of adjudicators appointed through Peace Hills Trust whose decision will be final and binding on the entrants.
3. By signing the Entry Form, the entrant: represents that the entry is wholly original, and that the entrant is the owner of the copyright in the entry; warrants that the entry shall not infringe any copyright or other intellectual property rights of third parties. Entrant shall, by signing the Entry Form, indemnify and save harmless Peace Hills Trust and its management and staff and employees from and against any claims, losses or damages with the foregoing representations and warranties; waives his Exhibition Right in the entry for the term of the NAC, and in the event that the entry is chosen as a winning entry, agrees to waive and assign the entrant's Exhibition Right in the winning entry, together with all right of copyright and reproduction, in favour of Peace Hills Trust, agrees to be bound by the NAC Entry Procedures and Rules and Regulations. All entries complying with the Rules and Regulations will be registered in the NAC by the Official Register Mr. David Bosworth. Late entries, incomplete entries, or entries which do not comply with the NAC Entry Procedures and Rules and Regulations will be disqualified.
4. All winning entries will become the property of Peace Hills Trust and part of its "Native Art Collection". Unless prior arrangements are made, non-winning entries will be returned as follows: entries hand delivered will be picked up by the entrant, all other entries will be mailed in the original packaging in which they were received.

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I hereby warrant that the information contained in this Entry Form is true and accurate. I warrant further that I have read and understand the Rules and Regulations of the Peace Hills Trust "Native Art Contest" and agree to be bound by the same.

Date: \_\_\_\_\_

Signature of Entrant: \_\_\_\_\_

Number: \_\_\_\_\_

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# ALBERTA NATIVE NEWS

## Section Two

# B.C. GOVERNMENT RESPONDS TO BLOCKADES

by Ryan Edwards

British Columbia Premier Bill Vander Zalm recently announced that his government will enter into attempts to negotiate Native land claims in that province. The B.C. government has long refused to recognize Native rights to ownership of—any traditional lands, and had previously insisted that the settling of land claims falls under the jurisdiction of the federal government.

Except for areas in the northeastern part of B.C. covered by Treaty 8, and some small areas on Vancouver Island, no treaties have ever been negotiated with Natives in the province. Consequently, bands that have not signed treaties hold the position that they have never given up aboriginal title to the land.

For some time now, bands in B.C. have been erecting blockades to express their dissatisfaction with the provincial government's stand on land claims. A number of highways, back roads, access routes, and one rail line have all been blocked.

Although Vander Zalm called the occasion of his announcement a historic day, many Natives were unimpressed, saying that it did not contain

any new or realistic initiatives.

Further, Vander Zalm emphasized that his government cannot accept the concept of aboriginal title to the land. The B.C. government has thus expressed a preference for agreements in which cash payments, in possible combination with land allocations, would extinguish aboriginal title.

Many B.C. Natives, however, instead define aboriginal title as the collective ownership and management of the land and the resources.

Speaking to the Canadian Press, Don Ryan, spokesperson for the Gitksan and Wet'suwet'en hereditary chiefs, said that "We keep telling them that we're not interested in their money."

Frank Collison, vice-president of the Haida Nation, told the Canadian Press that "Our position is that we have to have absolute and complete recognition of aboriginal title to our lands. That's our starting point and we have to begin from that point otherwise there is no point in discussing anything else."

At the same time, a number of recent court decisions have come out in favor of aboriginal rights. In the Sparrow case—which involved a member of the Musqueam band from B.C.—the

Supreme Court of Canada ruled that aboriginal fishing rights take priority over sport and commercial fishing. This contradicted the B.C. government's position that provincial law extinguished aboriginal rights.

Native leaders have also expressed strong disapproval of B.C. Native Affairs Minister Jack Weisgerber's statement that settling land claims could cost up to \$6 billion.

The Native leaders said that the B.C. government was trying to mislead the public. "They're trying to make it sound like Indians are going to get a whole bunch of money out of this, and it's not true," Ryan told the Canadian Press.

Weisgerber's estimate exceeds the cost figure put forth by a federal government official. Ian Potter, director-general of comprehensive claims in the federal Department of Indian Affairs, put the tab at \$1 billion to \$2 billion.

The B.C. and Canadian governments have also disagreed on who would shoulder the burden of land claims costs. Weisgerber said that Ottawa should bear primary responsibility, while Potter has pointed to the fact that the Quebec government paid for 75% of the costs involved in its two major land claims settlements.

## CHIEFS DEBATE THE USE OF VIOLENCE

by Deborah Shatz

"We speak louder and greater without violence and the use of guns. And when we do that, we speak with honor, dignity and respect."—Elijah Harper

The Chiefs Summit '90 held last month in Edmonton convened in Winnipeg amid controversy and confrontation.

The Chiefs had been denied a session with the Premiers of Canada who were meeting a few blocks away. Chief Bill Travers of the Jackhead Band in Manitoba protested by attempting to remove a Manitoba flag from the hotel where the Premiers were meeting. Winnipeg police ended up arresting the Chief following a minor scuffle.

Almost 300 Chiefs from First Nations across Canada attended the Winnipeg Summit discussing items such as the use of violence to pressure governments into negotiating Native demands.

Elijah Harper, the NDP MLA from Rupertsland Manitoba spoke passionately against the use of violence. "We speak louder and greater without violence and the use of guns. And when we do that, we speak with honor, dignity and respect."

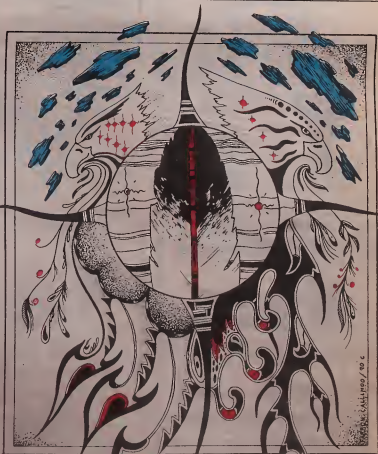
He told the Chiefs that violence is not a solution. "It only hurts." He stated, "Justice, fairness, unity, peace and respect. That is our message and those are our demands—nothing more, nothing less."

Phil Fontaine, Chief of the Assembly of Manitoba Chiefs disagreed. "We are tired of waiting for justice... If politicians refuse to change their behavior, one road ahead is clear. That road is the one marked by violent confrontation."

He went on to tell the Chiefs that "Our young people have watched the events in Eastern Europe and have learned that change comes to those who seize it."

"We are tired of waiting for justice... If politicians refuse to change their behaviour, one road ahead is clear. That road is the one marked by violent confrontation."

—Phil Fontaine



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Stressing that negotiation, not confrontation is the key to progress on Indian land claims, Indian Affairs Minister Tom Siddon told the Federation of Saskatchewan Indian Nations (FSIN) in Melfort, Saskatchewan that he intends to seek Cabinet approval on an accelerated settlement process for specific claims.

Comparing the standoff at Oka, Quebec to recent successes in dealing with claims in Saskatchewan, the Minister stated, "Guns and barricades are obstacles to meaningful dialogue. Consultation and negotiation offer the open, direct and effective route, and the proof of that is right here in Saskatchewan."

He provided the FSIN leaders with a summary

ministration of land and other Indian assets and to the fulfilment of Indian treaties. "While our specific claims policy is working, it is not working to the satisfaction of Indian people or myself. We are providing substantive settlements, but the process is slow. I want to assure you that I will bring this issue, on a priority basis, to my Cabinet colleagues with recommendations to accelerate the settlement of specific claims," affirmed Mr. Siddon, adding, "It would be my objective that by the end of this century, the outstanding specific claims of Indian people will have been dealt with fairly."

The Minister congratulated Chief Roland Crowe of the FSIN for his vision in initiating the



of the situation at Oka and noted that in eastern Canada there is a unique set of obstacles to the settlement of claims. "There are many bands in the east with whom the government has never signed treaties and so their land rights remain undefined. We recognize that these are issues which — we must address — from a more open and creative policy perspective, something which I believe is essential if we are to accelerate the pace and range of settlements."

The Minister spoke at length about the specific claims process — which deals with claims made by Indians against the Crown relating to the ad-

process which led to the establishment of the Treaty Commissioner's Office in Saskatchewan. He noted that the recent report of the Commissioner "must be viewed as a significant breakthrough in the settlement impasse."

Mr. Siddon also applauded recent commitments by the governments of British Columbia and Saskatchewan to participating in the negotiation of claims settlements.

He concluded his remarks by stating "I believe it is now time to agree on a common agenda to discuss all treaty issues on a national basis" and repeated that consultation and negotiation are the only viable routes to success.

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# DND CLEANS UP SARCEE LAND

by A.E. Moody

On the second day of July, 1989, the Sarcee Indian Band dumped four truck loads of gravel at the approach to the Weaselhead Bridge, effectively barring the Canadian Forces from the Sarcee lease land. The Weaselhead Bridge spans the Elbow River a few miles west of Calgary, connecting the Canadian Forces Base to the Sarcee Reserve.

Members of the Sarcee Reserve, led by Chief Roy Whitney and Tribe Councillor Peter Manywounds, used the roadblock to protest the failure of the Department of National Defense to clean up the leased Sarcee land being used for military training and a firing range. The Department

had left spent, exploded shells, and live ammunition scattered over the ground and buried in the dirt.

On July 21, 1989, Chief Roy Whitney signed an agreement for negotiations. August 19, an agreement was reached. September 25, the Sarcee removed the gravel from the Weaselhead site with a front-end loader.

On October 19, 1989, the Canadian Forces returned to the firing area on the Sarcee lease land. And the Defense Department granted a \$240,000 contract to UXB International Canada to clean the land.

Councillor Peter Manywounds was contacted by *Alberta Native News* on the 23rd of July, this

year regarding the land cleanup. Manywounds stated that, "The negotiated settlement with the Department of National Defense is working well."

He said, "The leased lands which were contaminated with bombs, artillery shells and other explosive devices; some 3,400 acres, have been cleaned to our standards—which is important, and turned back to us. UXB International sent a crew of four experts and they have hired 6 Sarcee. The work is going well. 400 acres will be turned back to us this year. This leaves 8,000 acres for decontamination and cleaning which will not be completed until 1997."



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by Ryan Edwards

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**BERNARD OMINAYAK**  
Chief of the Lubicon Band

The Lubicon have not yet reached a decision as to what action will be taken this fall to mount pressure to settle their long-standing land claim.

Negotiations with the federal government have been stalled for a long time, after the band felt it could not accept Ottawa's final take-it-or-leave-it offer. The Alberta government has also terminated negotiations with the Lubicon, saying that it cannot proceed any further without federal involvement.

The provincial government had proposed to go to arbitration, to which the band agreed. The federal government, however, rejected any arbitration. Ottawa did not issue its reply until two days after the confrontation in Oka, Quebec, began.

Meanwhile, the Lubicon are facing increasing pressure from Norcen Energy, which wants to re-open 18 shut-in wells that are located on Lubicon land. The 18 wells are ones that the federally-owned Petro Canada has a share in, and were shut-in last November, in response to Lubicon threats to shut the wells down themselves.

Since the wells were shut-in, Norcen has lost an estimated \$2 million in revenues. As well, with oil prices rising, the company stands to lose even more money. It is estimated, however, that the company still has between 40 and 60 wells operating in the area.

The Lubicon have steadfastly maintained that their land claims must be settled before Norcen's wells can be reopened. The Lubicon also estimate that over the past 10 years, approximately one million dollars per day in oil and gas revenues have flowed out of their land, with the band receiving none of that money.

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Further, Daishowa of Canada wants to begin forestry harvesting operations on traditional Lubicon lands. Again, the Lubicon have stated that land claims must be settled before logging can begin.

As well, the band has maintained that as long as the land claims are unresolved, Lubicon laws will apply on Lubicon land. Lubicon spokesperson Terri Kelly has stated that the band disagrees with Attorney-General Rostad's statement that when the province and the Lubicon signed the Grimshaw Accord—which set aside reserve land—the Lubicon agreed not to break Alberta laws.



The band has repeatedly emphasized, though, that it will not instigate violence in trying to resolve its land claims. Lubicon Chief Bernard Ominayak stated that it is the band's "great preference that this be settled peacefully through a negotiated settlement."

The Lubicon point out, however, that they and other Indian people across Canada have their backs against the wall. If Native people were to be forced into choosing between laying down and being trampled under, or standing up and fighting for their rights, the choice would be clear.

The Lubicon also emphasize that Aboriginal people in Canada have never been the ones to instigate violence. For example, when the Lubicon put up blockades in October of 1988 to prevent access to their land, a heavily-armed RCMP contingent moved in and forcibly removed the barricade.

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# LETTER TO THE EDITOR

Dear Editor:

My Council Members and I went to participate and deliver foodstuff down to Kanesatake. I was not allowed to enter into the community. According to the recently signed agreement with the Mohawk Nation, the Governments of Canada and Quebec, Clause Two (2) states that:

**The Governments of Canada and Quebec will ensure unrestricted access to and from the Mohawk communities of Kanesatake and Kahnawake of spiritual leaders, clan mothers, chiefs, advisors and attorneys as designated by the Mohawk Nation.**

I should have been allowed free access as I am Chief of the Tyendinaga Mohawk Nation. The Government of Quebec through their police force the Surete de Quebec has gone directly against their agreement.

If anything positive is to come from the negotiations regarding the Kanesatake land issue, the Governments of Canada and Quebec must demonstrate "good" faith in dealing with the Mohawk Nations of Canada.

Earl R. Hill  
Chief for

Mohawks of the Bay of Quinte



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## RAIN PUTS DAMPER ON FOREST FIRES

by Dale Stelter

The rains that recently fell on northern and central Alberta greatly aided the efforts of provincial forest fire fighters. As of Friday, August 17th, only 12 fires were burning, and all of them were under control.

Before the rains came, a combination of hot weather, lightning storms, and extremely dry conditions had produced a very volatile situation. During one 24-hour period, 109 fire starts—most of them due to lightning—were recorded. It is believed that is the largest number ever, for that period of time.

By August 17th, a total of 1,074 fires had

started in the province, and approximately 28,800 hectares of timber had been burned.

The two largest fires occurred in the Lac la Biche area. One fire in the Goodwin Lake area reached a size of 10,800 hectares, and another in House River area covered 9,500 hectares.

None of the fires necessitated any evacuations. However, when fires reached within approximately six miles of the communities of Janvier and Conklin, the possibility of evacuations was considered.

At one point, nearly 2,000 fire-fighting personnel were deployed throughout the province. As well, during a period when the number of fires was rapidly increasing, additional water bombers were called in from the Northwest Territories and Quebec.

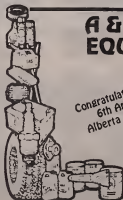
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# EDMONTON POLICE RECRUITMENT INITIATIVES

by Guy Saddy

The City of Edmonton Police Department—unlike the R.C.M.P.—is not considering a 'minorities first' admission policy.

Jim White, a Community Services Officer with the E.P.D., said "the Police Department is an equal opportunity employer, and all applicants must meet our standards." He indicated that preferential treatment of any minority would therefore run counter to department policy.

There are, however, recruitment initiatives aimed specifically at Native Canadians. White—a Metis who has been in his position since 1976—said that recruitment advertisements have run in various newspapers which primarily serve Native and minority communities.

Although the force does not have a preferential admission policy for Natives, there are systems in place which are designed to help ease applicants through the process.

"We sit down with the applicant and try and help him through (the process)," said White. The E.P.D. offers counselling and preparation for both the physical and written tests. White stressed, however, that this was available to all applicants, not just to Natives, women, and visible minorities.

White also stated that quotas are not used as a way of increasing Native representation in the department.

"We would like to get our numbers up," he said, but repeated his earlier statement that the force is an equal opportunity employer, and quotas would therefore be incompatible with the E.P.D. hiring policy.

White couldn't say exactly how many Natives apply to join the department each year. He did indicate, however, that at the June 23 writing, six Native applicants were present.

Currently, there are about twenty members of the Police Department who are of Native or Metis descent.



The wearing of braids by a Native applicant will not affect his chances of becoming a police officer in Edmonton.

The Calgary Police Department recently stated that Native officers would be allowed to wear braids—a policy which has been in effect in Edmonton since 1982.

White said that the policy adopted by the E.P.D. was in accordance with Section 15 of the

Charter of Rights and Freedoms, and was enacted during the tenure of ex-Chief of Police Robert Lunney.

No Native officers are presently wearing braids. When asked about the Native community's general perception of the department, White said, "Overall, the Native agencies and their leaders interaction with (the Police Department) has been very positive."

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# WOODLAND CREE BAND CELEBRATES 1ST ANNIVERSARY

On August 28, 1989 the Woodland Cree Band will have been in existence one year since it became recognized as a band by the federal government. Band membership a year ago totalled 110 registered treaty status members. To date membership stands at 412 registered treaty status members and upon conclusion of its membership registration process the band expects to have approximately 450 treaty status members. In addition, the band has also accepted about 80 people into its membership who will never be registered treaty status members but who have familial ties with other members of the band. Although the band will not receive any regular federal funding for these members, membership emphasized with their need to belong to a group as being far more important than any label or status these people may be regarded by. The band feels that services that may be needed are accessible, for this sector



**CHIEF AND COUNCILLORS OF THE WOODLAND CREE BAND**

Right to Left: Chief John W. Cardinal, with Councillors Raymond Scotty, Terry Williams, Joseph Cardinal and (front) Archie Cardinal

of their membership, from the provincial government.

Early in its existence the band realized that it needed to have a strategic plan in place which would not only provide direction but

also clarify the band's goals and future aspirations. In consultation with its membership the band developed a mission statement which will set the course for its future direction. The mission

statement of the Woodland Cree Band resolves that: "We the Woodland Cree Band will develop and maintain a self supporting community for our children which respects the individual, all people,

the environment, and other communities."

It is the philosophy of the Woodland Cree Band to support Native values and culture and to live in harmony with the environment but they also recognize the

value and need for planned economic development. The Woodland Cree Band also stated their belief in equality, self-determination and self-government. The band realizes that education and training are critical to the success of its people.

Despite its ostracism from some Native organizations the band has a positive outlook for the future. The band views itself as part of the Canadian Mosaic wherein multi-cultural groups exist as separate entities with varying values and cultural differences. To carry the Canadian mosaic analogy further the band feels that each Indian band, as each culture in Canada, is a different and separate nation each with its own cultural value system and that as a separate entity should be allowed its individuality without being ostracized from its larger familial group whether it be the familial group of Neheyawak (Indian People) or the larger familial group of mankind.

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# CONTROVERSY SURROUNDS STEIN VALLEY FESTIVAL

By Deborah Shatz

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Stein Valley Festival organizers say that instead of dissuading people from attending the festival, B.C. Premier Bill Vander Zalm should have participated in the annual environmental and Aboriginal forum.

Premier Vander Zalm's response to a three-month standing invitation to participate in a festival panel with Cree MLA Elijah Harper and B.C. Chiefs was to advise that "people better stay home" because the festival was going to be "awfully crowded and awfully confusing."

The Premier was referring to a last minute change in the festival's location from its usual site at the Mount Currie rodeo grounds 120 kilometres north of Vancouver. This year's festival was held at the Tsawwassen Indian band reserve in Delta, B.C., just south of Vancouver.

The move was prompted by a blockade threat by loggers in retaliation for the numerous blockades set by B.C. Natives in support of the Mohawk land claim in Quebec.

Vander Zalm had suggested that Festival organizers consider holding the event in Vancouver at the Pacific National Exhibition grounds to avoid



traffic problems and congestion on the holiday weekend.

"This is a disappointing response from a premier who hasn't taken the time to investigate the proposed site or ask us about the extensive transportation plans we have made to accommodate festival-goers", says Stein co-ordinator John McCandless.

"The festival site has become a convenient smokescreen for the Premier to avoid re-

sponsibility for entering into dialogue with both Native People and non-Native supporters at a crucial time in the history of aboriginal rights."

McCandless says this year's festival became the target of provincial government attacks because of the power of the event and its massive support from across the country.

"The Stein Valley Festival is a Vancouver version of Live Aid for Ethiopia, the Nel-

son Mandela Support concert, and Farm Aid—concerts that are happening all over the world as artists stand up and speak out for causes they believe in.

"It seems that numbers and traffic problems have been blown out of proportion in order to diminish the cultural importance of this event. The Stein Valley Festival is about the environment and the Native peoples who are its historic custodians."

Happy 6th Anniversary, Alberta Native News



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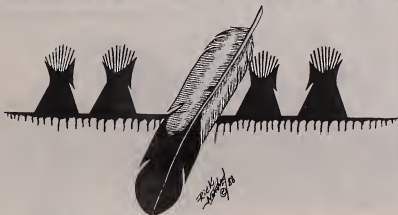


# STEIN VALLEY VOICES FOR THE WILDERNESS FESTIVAL

The Stein Valley Voices for the Wilderness is a terrific music festival which is held annually in British Columbia. But it is also a conference where environmental and social issues such as those relating to forestry, wilderness preservation, ecological sensitivity and aboriginal title and rights are researched and discussed. Along with contemporary entertainment, Voices presents traditional Native dancing, drumming and spiritual ceremonies, panel discussions and speeches. It is a gathering together of Native and non-Native peoples, and thus encourages a profound knowledge of other cultures and of the environment all nations and cultures share. Voices creates a milieu in which informed decisions for the Stein and other wilderness areas can be made. Proceeds from the festival support

over 2,000 gathered to listen to John Denver and others at Brimful Lake in the Stein alpine. The 1989 festival drew 4,000 people to share three days of events near the mouth of the Stein River at Lytton. And last year over 26,000 joined their voices, hearts and minds with the Lytton and Mt. Currie Indian Peoples during the three day period of the Stein Valley Voices for the Wilderness festival, making it Canada's (and probably North America's) largest open-air gathering of this type.

At over 420 square miles, the Stein wilderness is the last significant unlogged, undeveloped watershed in southern British Columbia. It is a pristine wilderness centered around a crystal clear river, an old growth forest, alpine meadows, and glacier-fed lakes. Its scenic beauty



Stein Valley Preservation Fund and through this fund the Stein Valley Tribal Heritage Park. "The aim of the festival is first and foremost to increase awareness of the Stein Valley," states Mt. Currie Band Chief Fraser Andrew. "But our aim as well is to provide a forum where a deeper understanding of aboriginal and wilderness preservation issues can be engendered, and to decrease the polarization which sometimes surrounds these same issues."

In March, 1986, the provincial Wilderness Advisory Committee recommended, "In view of the heritage and spiritual values to the Lytton Indian Band, no road be constructed up the Stein River Canyon without a formal agreement between that band and the provincial government."

The initial Voices for the Wilderness festival drew over 500 people to the alpine headwaters of the Stein River in September, 1985, and played an important role in mobilizing the public support which has kept the Stein wilderness intact since. In 1986 the second Voices festival drew over 700 people to the Stein's mouth, and in 1987

rivals that of Lake Louise. The Stein River drops eastward through a series of unique ecological niches from 8000 feet at its lush alpine headwaters in the Coast Range near Mt. Currie to a mere 700 feet at its desert confluence with the Fraser River just north of Lytton.

The Stein Valley is the traditional homeland to the Lytton and Mt. Currie Indian Peoples. Photograph sites, burial grounds, ancient villages and other evidence attest to its importance to the Native people, for whom the Stein is a truly sacred area. Industrial development within this wilderness watershed has been contentious for over a decade but became imminent in 1985 when the first 7 kilometres of road were surveyed up the lower canyon. It was the Wilderness Advisory Committee's recommendation which secured a moratorium on logging the Stein. In lieu of the recommended agreement between the Indian Bands and the provincial government, however, alongside a treaty with the federal government, the valley remains threatened.

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# GLOBAL CONFERENCE ON INDIGENOUS PEOPLES AND THE ENVIRONMENT

In August of 1991 the Lytton and Mt. Currie Indian Peoples of British Columbia will host aboriginal, environmental, academic and political leaders from around the world at their *Global Conference on Indigenous Peoples and the Environment*.

This conference focuses on the urgent need for all nations and cultures to come to "one common mind" if humankind is to preserve and sustain the environment which all cultures and nations share. Sessions will emphasize the primary place indigenous peoples, perspectives and philosophies have in successfully addressing the environmental and social crises we now face.

The *Global Conference on Indigenous Peoples and the Environment* occurs at a time when consensus in the scientific community has hastened awareness of the link between forest destruction and a shift in global climatic cycles. But while the public in industrialized nations is beginning to understand that it is vital to save what is left of tropical rainforests in countries like Brazil and Malaysia, the issue is still viewed as largely a "Third World" problem.

Over-utilization of limited resources is a problem in the "First World" as well. Like the Kayapo of the Brazilian Amazon and the Penan of Sarawak in East Malaysia, the Lytton and Mt. Currie Indian Peoples depend on their traditional homelands for physical and spiritual survival, but these same homelands are increasingly threatened with industrial development on a massive scale.

As increasingly efficient development rapidly strips limited resources from the traditional territories of indigenous peoples all around the globe, perhaps the most important resource of all remains untapped: under-utilized are the philosophies and perspectives—the laws and the rules—of indigenous peoples who have learned over millennia to live in harmony with their surroundings. The "Indigenous Perspective" may well provide maps and keys which are an essential contribution to the global solutions humankind must now seek.

The *Global Conference on Indigenous Peoples and the Environment* builds on the success of the Stein Valley Voices for the Wilderness Festivals which last year saw over 26,000 people join their voices, hearts and minds with the Lytton and Mt. Currie Indian Peoples over a three day period. These people came together to participate in a forum in which sustainable global strategies of land use and resource



management could be developed as well as to address the outstanding issue of "aboriginal title and rights" in British Columbia.

For further information write to the Lytton and Mt. Currie Indian Peoples at Vancouver Main Post Office Box 3297, Vancouver, British Columbia V6B 3X9.



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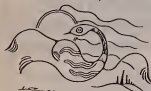


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## In Memory

Dedicated to my friend Ken Ward

*When my foot-prints leave this ground I walk on  
cry not for me, for I'll not be gone.  
For I am the gentle wind that seeks  
to touch you softly upon your cheek.  
And I am the cry of a coyote at night  
and the majestic beauty of an eagle in flight.  
I am the joyous laughter of children at play  
and the quiet silence at the end of day.  
I am the frozen hush of a winter's plain  
and the gentle patter of a spring morning's rain.  
I am all that you touch, sense, and see  
for I'll live on  
in memory.*

—by J.P. Hardy



## Proud Grads

Proud families gathered at Simon Fraser University recently to watch graduates receive their degrees.

Aiyavich resident Raymond Guno, seen here with his daughter, earned a Bachelor of Arts with a major in psychology. The university, this year celebrating its silver anniversary, awarded degrees to 2,235 students—its largest-ever graduating class.

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# IN TRIBUTE

## ALBERT WANUCH LAID TO REST

by Everett Lambert



An important member of the Paddle Prairie community has been laid to rest.

At 62, Albert Wanuch was about life and the Metis people. At the heart of this elder's life was a sincere desire to stand up for the Metis people.

Albert was born at Carcajou, just prior to Christmas in the winter of 1927. Carcajou is on the edge of the Paddle Prairie settlement, where Albert spent most of his life.

His formative years occurred during the time known as the "Dirty Thirties". His fellow Metis people were enduring especially desperate times. Albert Wanuch lived through these years and watched the hard times that the Metis people lived through. Albert Wanuch thought he could make a difference and began working for his people.

For years he served as Paddle Prairie's chairman; the spirit of Mr. Wanuch will live on in the many reminders he leaves for his people.

One of his major contributions is the family he leaves behind: wife Florence, his three sons and their wives, John and Jill Gaudet, Garry and Marilyn Gaudet, Ray and Nola Wanuch, along

with his daughter Debbie and husband Brian Callihan. Albert also leaves behind him 12 grandchildren along with his four brothers and three sisters.

Mr. Wanuch's interests were far reaching. He was heavily involved with the Federation of Metis Settlements and was selected recently to represent Paddle Prairie on the Metis Appeals Tribunal about to become law this summer.

Albert's was a rich life spanning the era which saw the creation of the Metis Association of Alberta and the Eight Metis settlements. He made a significant contribution to the decades leading up to the creation of new laws promising a secure future for his fellow settlers.

Northern Alberta's Metis people are proud of his achievements.

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# POW WOW GUIDE

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We at the *Alberta Native News* have made an effort to compile a list of pow wows and celebrations happening in and around Alberta this summer and fall. Below are listed the events that have come to our attention. This list is by no means complete but we hope it will be helpful:

August 14 - 26  
• Kakhewistahaw Pow Wow,  
Kakhewistahaw Reserve,  
Broadview, Sask.

August 31 - September 2  
• Puyallup Tribe's Annual Pow Wow & Salmon Bake,  
Tacoma, Washington  
• Nakoda Pow Wow,  
Stoney Reserve, Morley, Alberta.  
• Leech Lake Wee-Gitchie-Ne-Me-E-Dim  
Pow Wow & Dance Contest  
Cass Lake, Minnesota

September 1 & 2  
• Wahcinea Omaha Celebration  
Celebration Grounds, Poplar, Montana  
• Peepekikis 1st Annual Pow Wow,  
Balcarres, Sask.

September 13 - 16  
• Slave Lake Native Friendship Centre Cultural Daze,  
Slave Lake, Alberta.  
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September 21 - 23  
• Eagle Society Competition Pow Wow.  
Blackfoot Reserve, Alberta.  
• Indian Day Encampment Pow Wow,  
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September 29  
• Maskwachees Cultural College  
Graduation Pow Wow,  
Hobbema, Alberta

October 5 - 8  
• 4th Annual Mt. Currie Intertribal  
Thanksgiving Pow Wow,  
Mt. Currie, British Columbia.

October 7  
• 15th Annual Indian Day Pow Wow  
Event,  
Innisfail, Alberta

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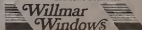
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# PAS BAND: 25TH ANNIVERSARY OF OPASQUIAK DAYS

by Jeff Morrow

What started out as a simple, little-known community event in central Manitoba 25 years ago, has blossomed into a first-class showcase for Native culture.

The Pas Band will be marking the quarter century anniversary of its Opasquiak Indian Days celebration from August 13-18.

For event co-ordinator Steven Cowley, the Indian Days extravaganza has brought special meaning to the 2,300-member band, which initially held the event for one day only.

"It's now grown into a huge event people from all over are really looking forward to," he says.

Cowley says band members are excited that they can be recognized for Indian Days but had no idea it would catch on in Saskatchewan, the United States, or even other parts of Manitoba for that matter.

The six-day event will include a complete powwow competition, sporting events and tradi-

tional music from western Canada and the United States. This year, the Aztec Dancers from Mexico will be on hand to perform numbers believed to date back as far as 600 years.

Opasquiak means "Land Between Two Rivers" in Swampy Cree, according to Cowley. He notes that there are several translations of the Indian term to Manitoba Natives, but chuckles when he thinks of what it means to the people of The Pas Band. "That's because we are between two rivers," he says.

The Pas Band, located 600 kilometres northwest of Winnipeg, separates Lake Winnipeg from the Saskatchewan River.

Cowley says The Pas Band has invited dissident Manitoba MLA Elijah Harper and the Grand Chief of the Manitoba Union of Indians, Chief Phil Fontaine to speak.

Also expected to attend are Manitoba NDP leader Gary Doer and his Liberal counterpart Sharon Carstairs.

The Indian Days Pow Wow competition will include both adult and youth dances.

There will also be canoe racing and tent and trap setting competitions.

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# FESTIVAL PROMOTES RESEARCH ON DIOXINS

The Red Bluff Radio Society (Ajuap Communications) in Quesnel, B.C. is hosting its first annual music festival this coming Labour Day weekend, August 31 to September 2. The theme is "Native Friends of the Earth", and many of the performers and speakers will be Native people from different areas of North America.

The aim of the festival is to draw attention to the growing environmental concerns of the Carrier people in Northern Central B.C., in particular the high levels of toxic chemical in fish and other food sources. High dioxin levels in fish have been recorded in the Fraser River, which has been their primary source of food supply since time immemorial. These dioxins, and other toxins contained in pulp mill effluent and emissions, are linked to the dramatic increase in the cancer rate among the Carrier and Sekani, as well as many other Aboriginal nations dependent on the fish as the staple of their cultural as well as physical survival.

Proceeds from the festival will go to the Canadian Cancer Society as well as to pay for research and testing on dioxins for the Red Bluff Band and the Fort George Band. Fort George is the small band in Prince George which has already



had its people tested positively for dioxins in their bodies, and has filed a legal action for damages against the pulp mills there.

.....

Hard-driving American Indian rockers will be the headline acts at Butterfield Junction in the Red Bluff area of Quesnel. The powerful Winterhawk will be the main attraction on Friday, August 31 and Sunday, September 2, while legendary American Indian bands Redbone and XIT will be sharing the billing Saturday, September 1. These will be the first concerts together by either band in the past ten years.

Also appearing will be bands playing styles from country to metal. Coming from Manitoba will be C-Weed, Shingoose, and the Younger Brothers Band; along with Kinroq from Alberta. Local talent will include Blue Moon Fever, Shirley Guglielmin, and Marcel Gagnon of Prince George; Korduroy, Goodwin Bros., and Carrier Nation of Quesnel, who will be playing in front of Jacob Coin of Coin Talent Agencies in Phoenix, Arizona. Jacob Coin will also be playing with his band, the Wild Band of Indians, and Keith Secola will also be here from Arizona.

The Red Bluff Radio Society will be putting on a great weekend of communication and entertainment for everyone. More importantly, they are hoping to contribute on an ongoing basis to the effort to make a better future for the coming generations by sharing the best things in Native and non-Native cultures.

For more information contact Ms. Rose Patrick, Red Bluff Radio Society, P.O. Box 4693, Quesnel, B.C. V2J 3J9 Phone: (604) 747-3750

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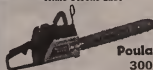
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# NATIVE CULTURE

## TRADITIONAL NATIVE HEALING

by Heather Andrews



A non-profit society in northern Alberta has been formed and a facility planned near High Prairie, but numerous problems have prevented the healing centre from being built. "The need is there, we know it will go," says Yvonne Willier, one of the founders. "But several things are standing in our way."

As with any other non-profit society, funding is always lacking. "There seems to be dollars if you are renovating an existing structure," Willier continues. "But we want to build a new facility, and we are having trouble getting co-operation from funders."

The Traditional Native Healing Society was founded in 1986 by a Cree Medicine Man who, after having participated in a medical-scientific experiment attempting to determine the effective results of his techniques, committed himself to utilizing Indian medicine as a means of cross-cultural understanding and as a form of holistic healing.

The objectives of the Society are to promote and teach Indian culture, customs, beliefs, and values as well as treating or preventing diseases and ailments by traditional Indian healing and remedies.

"As well, we intend to research and experiment with adapting traditional Indian healing practices and remedies to the modern situation in terms of professional services and facilities," continues Willier, whose husband Russell is the primary healer of the Society.

The group could at least begin to function with the help of volunteers even without funding, but another problem arises when manpower is recruited. "Everybody is busy with his or her own life," Willier laments. "It's hard to find people who have the time to spare, with all of us, ourselves included, working long hours to make a living." The Society will conduct various wil-

derness retreats, youth camps, and traditional Indian ceremonies while creating an appropriate cultural context for traditional healing. As well, members hope to sponsor visits and tours to schools, colleges, and universities to inform students of Native culture, and medicine, and the purposes of the Society. "This much at least, could be done before or without a new building," explains Willier.

Long range plans include the establishment of a library of materials on Indian culture and medicine as well as other indigenous healing systems. "The library will provide reading materials, video tapes, and so on," Willier adds.

Once the Treatment and Care Centre is established, the facility will offer overnight and short-stay accommodations. As well, a walk-in clinic will be maintained for those patients who do not require an extended stay.

The need for such a centre is well-known amongst the Native people of the prairies. Indian medicine is an undocumented and misunderstood aspect of Native culture, however, and the Society hopes to support research activities which investigate the effectiveness of Native healing practices. Healers will not attempt to replace or otherwise undermine existing western medical facilities and practices. Rather, the intentions of the Society are to co-operate and augment the services and treatments of the present medical system.

When asked what ills can be cured effectively the Indian way, Willier laughs, and says, "Literally everything." And other medical practitioners are convinced, too. Dr. Steven K. Aung is quoted as saying, "I have co-operated with Russell (Willier) in treating some cases such as skin psoriasis and cancer pain. I have visited the Indian Reservation in northern Alberta where Russell and his colleagues practice their Native Art of Healing. It was very interesting, and I was quite impressed." Aung goes on to say he values the traditional medicine and wishes this valuable art of natural healing could be used to help all mankind.

Yvonne and Russell Willier recognize and thank the people who have helped them get this far, including a board of directors who are located in all corners of the province. As far as they are con-

cerned, it is only a matter of time until they get the Society functioning, at least into its early planning stages. The Williers can be reached by calling 523-4355 or 523-4600.

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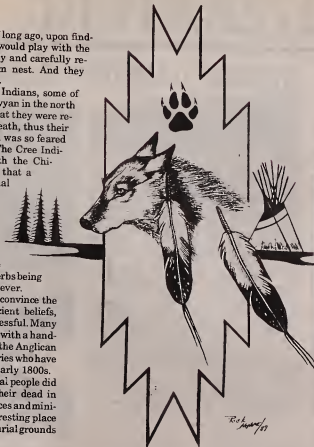
by  
Heather Andrews

The Chipewyan Indians of long ago, upon finding a wolf den unattended, would play with the cubs, handling them lovingly and carefully returning them to their warm nest. And they never hunted or shot wolves.

The spiritual belief of the Indians, some of whom lived near Fort Chipewyan in the north eastern Alberta area, was that they were re-incarnated as wolves after death, thus their respect for the animal which was so feared and hunted by white men. The Cree Indians of the area shared with the Chipewyan, the religious belief that a person could obtain personal power from spirits who came to them while fast- ing in the bush, or dream- ing. Illness was believed to be an indication that power had been misused. However, a cure could be brought about by medicinal herbs being administered by a fellow believer.

Early missionaries tried to convince the people to abandon their ancient beliefs, but they were only partly successful. Many old thoughts persist, mixed in with a handful of new ideas adopted from the Anglican and Roman Catholic missionaries who have lived among them since the early 1800s.

One new belief the Aboriginal people did adopt was that of burying their dead in cemeteries. Painted picket fences and mini- ature frame houses mark the resting place of loved ones in various local burial grounds across the prairies.



## OLD MAN Continued from Page 50

The funeral was short and simple. The aged white priest said words about a man he never knew. Brown faces cried tears of anguish and of distant memories about a man they once knew. They knew him before he began to drink, before he started to be silent.

They buried the old man, across the river from his house. It rained all the way to the graveyard. The old man's freshly dug grave was right beside a mass grave of his distant relatives, who had died in a smallpox epidemic. It rained throughout the burial. Again, words were spoken about a man they never really knew.

The people left; only freshly wet dirt of the old man's grave was there. Above out of the clouds a bald eagle appeared; the rain stopped, and then another eagle appeared. Then three more fully grown eagles appeared above. There were now five adult eagles gliding above the grave- yard.

They were the old man's friends coming back for him. They had become eagle spirits and had returned for him. Coming from the woods, which surrounded the old man's house, a sixth eagle appeared. His beautiful wings were spread and admired by the other eagles. They cried to him, wishing him well and welcoming him into their world. The eagle dove down to the river and plucked a plump salmon with ease. The old man lived on.

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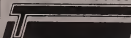


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# LITERATURE

## BOOK REVIEW

## RIVETTING COLLECTION OF SHORT STORIES

### All My Relations

Edited by Thomas King  
Published by McClelland and Stewart Inc.  
Toronto, Ontario

Review by Ryan Edwards

It is rather fitting irony that this book of Native short stories was released on June 23, the day which was also the deadline for ratifying the Meech Lake Accord. It was, of course, the one-man stand by Elijah Harper, the lone Native Manitoba MLA, that effectively sunk the Accord.

*All My Relations* shatters some myths about Native writing, and Natives themselves. As Thomas King, who edited the collection—and who is a Native of Cherokee, Greek, and German descent—wrote in the introduction, "Most Canadians have only seen Natives through the eyes of non-Native writers..."

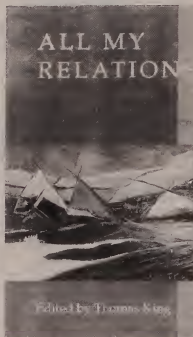
Further, he says, "while many of these portrayals have been sympathetic, they have also been limited in their variety of characters, themes, structures, and images."

King, incidentally, is the author of the novel, *Medicine River*, published earlier this year (and reviewed in the last issue of *Alberta Native News*). He also contributed a short story to this anthology, entitled "The One About Coyote Going West."

King's story is one of several that relies heavily upon elements of oral story-telling. In fact, the first story in the collection, Harry Robinson's "An Okanagan Indian Becomes a Captive Circus Showpiece in England", is basically an oral story transcribed onto paper. However, the language in the story is such that when the story is read out loud, the reader—in King's words—"becomes the story-teller."

A wide range of themes are dealt with in the collection, both contemporary and traditional. Shirley Bruised Head's story, "An Afternoon in Bright Sunlight", combines elements of both.

The traditional themes center around the relationship between humans and animals, and humans and the land. For example, Jeanette Armstrong's "This is a Story", which is strongly influenced by oral elements, is a moving story of how Kyoiti, after a sleep, goes in search of Indian people who can give him a meal of salmon. He finds, however, that the rivers have been dammed and the salmon have disappeared.



(Jeannette Armstrong is the director of a Native education centre in Penticton, which includes the Enowkin International School of Writing).

As for contemporary themes, some stories give no-holds-barred accounts of life in Indian communities or reserves. The excerpt from Tomson Highway's play, "The Rez Sisters", shows people who have lost their language and their culture, and now dream of playing bingo. Typical of Highway's acidic humour is Philomina Moose-tail, who would use her winnings to buy herself a "big and wide and very white" toilet.

On the other hand, Jordan Wheeler's "The Seventh Wave" is, in the words of Thomas King, "a particularly satiric and pointed reminder that the limitations placed on us by non-Native expectations are simply cultural biases that will change only when they are ignored."

The stories in *All My Relations* will also serve to help change some of those cultural biases, and to show that, as King states, "the potential for Native literature in the next century seems unlimited."

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## BOOK REVIEW

### Batoche

by Kim Morrissey  
Published by Coteau Books; 81 pp.  
Toronto, Ontario

Review by Brian Savage

Kim Morrissey is a well-known Saskatchewan playwright and poet who specializes in historical events set in her home province.

*Batoche* is a series of poems told by participants and observers in the Northwest Rebellion of 1885. The thoughts of both major and minor players in the drama reveal the emotional background of the conflict and its impact on those affected.

In the briefest of lines, in a stanza or two, Morrissey is able to etch a character sketch or give the reader some emotional insight into an historical event, or a deeply personal one, such as the highly tragic figure of Louis Riel's wife, Marguerite, who contemplates a terrible deed while her husband has left to lead the fight for freedom:

*There are steps to be taken  
ways to prevent  
to postpone  
to delay  
to speed seed to death  
before birth*

*no one need know*

The short poems, for which Morrissey deservedly won the Saskatchewan Writers Guild award, give penetrating glimpses into the fears and hopes not only of the mythic figures central to the conflict like Riel, Dumont or General Middleton, but also of the nameless as well:

*Dumont tells us where to dig  
and we do.*

*"Dig them deep," he tells us  
"These will not always be rifle pits"*

*if we win  
they are granaries  
if we lose  
they are graves*

*we have no grain*

And after the Rebellion fails, a new lesson must be learned by those left behind:

## BATOCHÉ



KIM MORRISSEY

*bread or pain, it is always the same:  
you start with water and flour  
and a culture  
passed from mother to child  
start your culture, rub in salt  
and be ready  
to wait*

*... always remember:  
save a part of your culture  
for tomorrow*

With events at Oka still unsettled and a sense of a new militancy among Canadian Natives to conclude their many land claims, the power of *Batoche* is strong, and what it says about people, their emotions and the strength needed to survive, makes for necessary reading today.



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# EDUCATION

## YOUTH PARLIAMENT

by Dale Stelter

During the period of August 18th to 25th, the Senate Chamber in Ottawa will be the site of the Tenth Anniversary Session of the Youth Parliament of Canada. The non-partisan, bilingual forum has as its main objective the educating of Canadian youth about the parliamentary process, and the role that youth can play as active citizens.

For the first time, an Aboriginal person will serve as Prime Minister. Carolyn Buffalo, who is currently working for the First Nations Resource Council in Edmonton, will fill that role. Ms. Buffalo, who is from the Montana band at Hobbema, is a past president of the Aboriginal Student's Club at the University of Alberta. This fall, she will be returning to the U of A to study law.

The last time that Ms. Buffalo took part in the Youth Parliament, she was Minister of Indian Affairs, and passed a bill which began to transfer control from Indian Affairs to Indian bands on issues such as health, education, and establishment of a Native justice system.

This year, issues that will be dealt with include Senate reform, modifying the Canada Pension Plan, establishment of abortion clinics, and gun control.

As Carolyn Buffalo says, "I think it's significant that, with so many social bills, the Prime Minister is an Aboriginal female."

As in previous years, a leader of the opposition and a shadow cabinet will participate in the debate over the proposed legislation. A speaker presides over the debate, ensuring that parliamentary procedures are followed, and that order and decorum are maintained in the Chamber.

Also in keeping with the conventions of the House of Commons, government bills may be amended by parliamentary committees. Each participant in the session sits as a member of one of these committees.

In the end, though, since the more than one hundred members in the



Youth Parliament are not tied to any political party, all votes are votes of free conscience.

The yearly event is organized by the non-profit National Youth Parliament Association. A Board of Directors, consisting of twenty young men and women from across Canada, is responsible for policy, budgeting, and long-range planning.

Other objectives of the program include providing opportunities for young people to gain practical experience in leadership, stimulating the interest of young people in the welfare of their country, and promoting a spirit of cooperation among Canadians.



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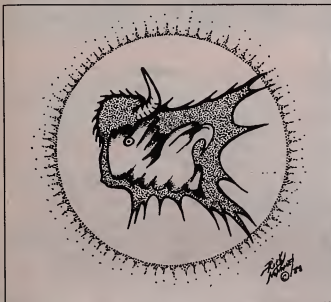
Fred Murray is one of 26 adult students who have recently graduated from the Business Training Program at MarTech College in Edmonton.

Fred, achieved the 'Diploma in Marketing' and has been employed by Sun Country Foods (formerly Nortech Food Systems) as an Operations Supervisor in food production.

The company is a new multi-million dollar food factory being built in Spruce Grove. It will produce millions of heads of lettuce, spinach and herbs each year for local restaurants, institutions and the retail markets.

MarTech College arranged for Fred to begin a work experience placement with Sun Country during the College business training program.

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Well, it worked out nicely for Fred and as he put it, "Finally, I'm headed toward some opportunity!" He graduated with the MarTech Diploma, as well as an interesting, challenging and rewarding job, and a brand new career future.

Fred had enrolled at MarTech to begin a new career. He and his wife, Dawn and three teenagers had recently arrived from Manitoba, farmers who wanted to begin new careers.

Fred enrolled at MarTech in the Oct. 2, 1989 class (a 7 month, full-time program) and spent the first 2 months in class. Then he was placed with Sun Country Foods for work experience and was hired after the first month. Then, for the next four months he worked as a business trainee with Sun Country four days a week and attended MarTech classes 1 day each week until graduation.

The program focuses on education and skill development in Marketing, Sales and Administration.

As MarTech President, Michael Cooney states, "in every industry, both small and large companies want well trained people, very aware and

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